



Yours in Holy Love,
E. A. Ferguson.

STREAMS FROM LEBANON



1911

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CHICAGO AND BOSTON

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A FOREWORD.

Since many of my friends have expressed a desire that I put my printed sermons and articles into permanent book form, I have consented so to do; and launch this book with humble prayer, and with the hope that it may inspire its readers to a higher and holier life; and that the Holy Spirit may bless it on its mission of love, we send it forth into the world, asking all who may read it to pass it on and pray God to bless the good and overrule all mistakes.

Yours in holy love,

E. A. FERGERSON.

INTRODUCTION

An introduction is the act of bringing together two parties through the medium of a mutual friend or acquaintance. A proper introduction brings to acquaintanceship two parties hitherto unknown, who are worthy of mutual acquaintance.

We are glad to bring the public and the author of this book into an acquaintance which we are sure will be worthy. It will bless the public and will call to their attention one who has been greatly used in the work of the Lord all over the United States. We know those who read this book will be grateful for what we may say.

The author is a self made man. It is quite an undertaking for a man to leave the locomotive and go into the evangelistic work and make a success of it. It is quite a marked contrast between guiding a locomotive over the plains and through the valleys and taking charge of a train on the Gospel Railroad; from the shriek of the whistle to the shouts of new born souls in great campaigns for God. It is quite remarkable to find a young man

who is willing to exchange the locomotive throttle for the Greek lexicon and grammar. This evangelist not only went into the field but he took his books with him and has educated himself in the Greek language sufficiently well to read with fluency and also critically his Greek Testament. His literary studies have also made him proficient in the English language as well as in the doctrines of the Bible. No wonder the people have asked for these sermons which have wrought such conviction as to bring men to the altar by the scores.

There is a freshness about these discourses which shows that the author has his own marked peculiarities and does not tread in the paths worn by other feet, as far as talent is concerned.

The book will be found very interesting and appetizing. His descriptions show him an adept in rhetoric.

The wide range of topics will be sure to make the book attractive to all classes. The great sin question and the greater salvation question are clearly and freshly stated. We are doing the public a favor in recommending the book.

G. A. McLAUGHLIN.

CONTENTS

Reminiscence	9
Our "High Calling" in God. Phil. III-14.....	14
The Real Issue.....	22
Cleansing and Growing	26
"Look Unto Me.".....	29
"For None of us Liveth unto Himself." Rom. XIV-7..	39
Our Coming King.....	42
The Liberal Soul shall be made Fat.....	50
The New Birth.....	54
Healing by the Great Physician.....	65
The Baptism of the Holy Spirit and Fire.....	69
The Seventh Chapter of Romans.....	74
Heart Purity.....	86
Serving God and Holiness.....	96
Hindrances to Prayer.....	106
What is Man?.....	116
What He is to Us.....	118
The Way Christians Live.....	120
Scenes Along the Way.....	121
Nature's Revelation.....	125
Temptation	128
The Tragedy of the Cross.....	130
A Merry Heart	147
A Popular Error Corrected	150
Pointed Paragraphs.....	154
A Swarm of Bees	156
The Sinfulness of Sin.....	159

Some Facts about Hell.....	162
Hell	169
Winter's Coming On.....	173
The Judgment	175
He That Hath Wrought Us	180
Heart Life.....	181
Some Characteristics of God's Holy People.....	182
A Hidden People.....	208
A Delivered People.....	213
A Free People.....	217
A Flourishing People.....	218
"Abstain from all Appearance of Evil".....	221
Victory over Death.....	223
Christmas Eve.....	225
Life's Brief Day.....	226
Sanctification a Second Work of Grace.....	227
The Presence and Pollution of Sin.....	230
Some Reasons for our Sanctification.....	233
Reverie of a Lost Soul.....	241
Another Gospel.....	243
Christ's Second Coming.....	246
The Ministry of Solitude.....	249
The Spirit of Early Methodism, Historical and Biographical	252
They All began to make Excuses.....	260
Eternity is Hell.....	264
Genuine vs. Spurious Revivals.....	267
Pointed Paragraphs.....	270

STREAMS FROM LEBANON

REMINISCENCE.

At home on the old farm where I was raised, I walk in the solitude of the lonely woods and tread again the winding school path that we children trod in our childhood days.

How the memories crowd in upon me! In sweet reverie I lose sight of the present and I am a boy again on the farm. As the sun sets and the twilight comes on I hear my mother call, and I go for the cows. I hear the plaintive call of the "Bob white" from the field, the bark of the squirrel from the woods; I see the chipmunk as he scampers along the ground rail of the crooked fence ahead of me and hurries on out of sight. The cows wait around the bars, patiently chewing their cuds. Slowly and gently they take their turn out over the two lower bars and wend their way to the barn.

Again I hear my mother singing, as she comes

from the house to the milking place; the calves, the milk vessels, the barking of the dog, the cricket song, the katy-dids' chorus, the weird monotonous din of the locust, all combined to make music and sweet harmony that lives in one's memory forever.

I see again my father as he comes from the field with the tired and weary horses at the close of the day's work.

"Chores" and feeding done, supper over, bed time comes and my father reaches for the Bible, reads a chapter and we all kneel down and pray. Soon sweet sleep kisses away the cares and toils of the day and on nature's bosom we rest and enjoy that peace which God alone can give through nature's solitude, to him who lives by the sweat of his brow.

Ah me! Sweet memories. Show me the boy who could not lead you to the biggest watermelon in the patch, the best apple tree in the old orchard, the best swimming-hole along the branch, or to the wild grape tree in the tangled woods! Where is the boy that did not know where every hen's nest on the place could be found, that did not drink at the spring, that did not have a stone bruise on his heel or a rag string around his big toe? Show me the

boy who does not recall the sensations he experienced when he was running from a bumble bee's nest. The boy who has missed all of this has lost whole chapters in the book that goes to make up life.

Old Salem church in the woods, and the school-house hard by, with its dingy seats, carved by our jack knives; the old house where we were born, my Uncle John's house over the hill, the old foot log across the big branch, the heavy timber on the east and north with Uncle Sam Jones' meadow on the west, stretching out to the great prairie on the south, all stand before me as it were but yesterday. There was old Grandfather Bullock, the old Methodist class leader, who was the first man that I ever heard shout. Leaning on his cane with trembling hand and unsteady carriage, clothed in his home-made suit of jeans, his shirt collar opened in front, the power of God on him in exhortation, until the old people would cry and shout. Then there was my own grandfather Ferguson, on my father's side, shouting, praying and exhorting, until he could be heard for half a mile away. These two pioneers were known all up and down our part of the country and their names were household words in the community and synonyms of everything good.

Well, they have passed on to the glory world. The old house where I was born has been torn down for some years and only the spot now remains where it stood. The old foot-log that spanned the stream has been removed; my uncle John has built a new house upon the main road and has left the old one and it will soon be gone from view. The old school-house still stands, though remodeled and changed. The old church stands like a solemn sentinel pointing to God and eternity. As I approach it and sit down to reflect, I see the wagons and horses, the congregation, the solemn preacher as he stood in the pulpit dealing faithfully God's Word to the people. As I look over the neighborhood in those days, there were the Jones, the Bullocks, the Allens, the Pipers, the Brims, the Blairs, Douthets, Watsons, Colemans, Whites, Wilbers, Rutherfords, Plummers and many others too numerous to mention. Many of them have passed on to the other world, while others are scattered and gone, and only a few remain, who will, before many years, pass over to the other side. From old Salem graveyard on that glorious morning, many bodies will rise and shake off the dust and go up to live with God forever. But they are not all there. Many shall come from

the north and from the south, and from the east and from the west, and sit down in the kingdom. Then, sad to say, others will not be able.

Of the few remaining in the immediate neighborhood, are my father and mother, uncle John and aunt Rose Fergerson, uncle Sam and aunt Annie Jones, brother Jim and William Piper, William Coleman, and a few others with their families. Time is flying and soon we will all be gone. God help us to so live that we may all have a part in that great and final reunion beyond the skies.

OUR "HIGH CALLING" IN GOD. PHIL. III-14.

In 2d Tim. 1-9 we find that we are "called with a holy calling." This is indeed a high calling; for when we are holy we are like God, for God is holy. Lev. 19-2.

The greatest incentive in the whole range of Scriptures, to be holy, is the fact that God Himself IS HOLY.

If we are to live with Him through eternity in His holy habitation (heaven), we must of necessity BE HOLY, for to be otherwise in His presence would be hell to that soul. Since we are called with a heavenly calling (Heb. 3-1) (to heaven), we should be diligent to make our calling sure (2d Pet. 1-10) and see that we have the FITNESS to live with God in His holy habitation. Holiness is the *necessary preparation* for heaven. Hence, when God says, "Prepare to meet thy God," he not only means for the sinner to repent and turn from his sins but He also means for the Christian to seek that "holiness without which no man shall see the Lord." Heb. 12-14.

Since God has "COMMANDED" us to be holy (1st Pet. 1-15), and hath "CHOSEN" us to be holy (Eph. 1-4), and given us a specific "PROMISE" that we could have it and live it "ALL THE DAYS OF OUR LIFE" (Luke 1:72-75), it looks as though we who claim to be His children, should have some interest in it, does it not?

Let us notice a few of the ways in which this calling is a high calling. 1. God calls us unto HIMSELF:

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.

"The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people."
—Deut. 7-6, 7.

In this sixth verse He says we are holy unto Him and He has chosen or rather called us a special people unto HIMSELF. Not only that, but He says we are ABOVE all people of the earth. That does not mean in an independent, egotistical sense as though we felt our superiority over other people; but rather this life of true holiness humbles the soul,

and in lowliness of mind we "esteem others better than ourselves." Phil. 2:3.

God would have us understand that He calls our minds and hearts away from even the good things of this world unto HIMSELF. Unconsciously we are taken up with *things* rather than with HIM. God wants us to love HIM for the sake of Himself. God is affectionate, and loving, and wants to be loved.

I have gone home before now and spread the candies and little gifts out before my children, and for the moment they were taken up with them, but soon they were in my lap with their arms around my neck loving me; and when reminded of the presents I had given them they would say: "We can get candy when you are gone, but Papa we are so glad you come, and we would rather have you than all the gifts." That is the way our Heavenly Father wants us to treat Him. Some people are so much taken up with the work of the Lord, and His gifts that they forget to worship Him. Heart holiness lifts the heart above everything else and sees God. Isa. 45:22.

There can be no higher calling than unto God Himself. It puts the soul where it walks with God

as Enoch did. And as Abraham walked with God and was a stranger on earth, so it will separate you from the world until you will wear it as a loose garment ready any time as Elijah did, to step into the chariot and be off for your permanent home.

This life lifts one above the world, until secret prayer and walks with God in nature's lonely solitude, is sweeter than any other thing in this world. It holds the life so far above the tinsel and tawdry of this old world that "There's no thirsting for life's pleasures, nor adorning rich and gay ; for I've found a richer treasurer, one that fadeth not away." In other words it lifts the soul so high above the things of the world, that its magnetism and loadstone has no perceptible effect on it whatever.

When we think of being called to God Himself, we immediately think of being conducted into His presence. What preparations we would make, and how interested we would be if we knew that we were to be introduced into the presence of some king or some other great personage of earth. We would want to be properly dressed, and have a familiarity with the rules of etiquette, and the usages of society, until we would be quite free and unembarrassed in their presence.

How vast and greater the importance of being ready to be ushered into the presence of the King of kings when this life is ended ; and doubly so, since this earthly life may end at any moment !

Reader are YOU PREPARED now? Would you be perfectly free and unembarrassed in His august Presence were you brought before Him within the next few hours?

II. God hath called us in peace. 1st Cor. 7:15.
(R. V.)

Holiness of heart gives us not only peace *with* God but it gives us the peace *OF* GOD. "Let the peace of God rule in your hearts." Col. 3:15.

Not only do we have the peace of God, but we can "be at peace among ourselves." 1st Thess. 5:13.

"Great peace have they who love Thy law ; and nothing shall offend them." Psalm 119:165.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Isa. 26:3.

"But the meek shall inherit the earth, and shall delight themselves in the ABUNDANCE of PEACE." Psalm 37:11.

Holiness of heart puts one above the ordinary Christian and enables them to live peaceably with all men. What a blessing to be where the fluctuating things of earth do not mar nor disturb this peace. It passes all understanding (and all misunderstanding) and keeps our minds and hearts in Christ Jesus. Phil. 4:7.

It lifts us up above this world until we look at things as God sees them and the petty annoyances that are everlastingly unsettling the ordinary run of folks around us, do not ruffle the sweet ocean of peace that God has given us.

"I will extend peace to her like a river." Isa. 66:12.

"O, that thou hadst harkened to My commandments! then had thy peace been as a river, and thy righteousness been as the waves of the sea." Isa. 48:18.

Think for a moment of the river of peace that God gives the Sanctified soul! Think of a Mississippi turned down through the soul! If you were to throw a chunk, or a log of wood, or for that matter a house into it, it would float it off and go rolling on to the Gulf, just as if it had never happened.

Think of a river of peace in the soul that the devil cannot bank up, nor stop!

III. God calls us to Heaven. Heb. 3:1.

What an honor to be called to a place where there is no sin, no broken hearts, no blasted lives and ruined homes. Where there is no sickness, nor pain or disease lurking in the air to be dreaded and shunned.

Where the Lebanon hills and shining spires are lighted with the presence of the Lamb.

The final abode of the saints, the home of the soul. What permanency and satisfaction will await the soul on every hand. Broken families will reunite and friends gone long ago will greet us with glad hands. The martyrs and the prophets will be there. The apostles and preachers of all ages who have not betrayed their trust will be there.

No more tired and weary bodies; no more tears, for God will wipe all tears away. We will eat of the fruit of the tree of life, and behold the sea of glass mingled with fire, and drink of the river and fountain of life that flows from the throne of God forever. We will cast our crowns at His feet, and crown Him Lord of all. There His servants shall

serve Him, and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light and they shall reign forever.

THE REAL ISSUE.

We hear much in our day of being filled with the Spirit, anointed for service, and of meetings being conducted for the deepening of the spiritual life, etc., but when it comes to the sin question the fight centers around the fact of *eradication*, or in other words the removal of all sin from the human heart.

This is what stirs the devil and carnality. If one wants to raise a storm just let him get up in a preacher's meeting, or at an annual conference, or any where else for that matter; and hold to the Bible teaching that Jesus came to "TAKE AWAY" the sin of the world, and to the teaching that entire sanctification DESTROYS the old man of sin and removes all sin from the heart, and the fire works begin right off. One may ask why such antagonism? From the simple fact it strikes at the root of the matter, and cuts the nerve of hope to the teaching otherwise. The annihilation of sin, the uprooting of carnality is the great central truth that John the Baptist taught, when he said: "The axe is laid at the root of the tree." He was simply saying

in other words, we will no longer clip the outer twigs and leaves with the nickel plated scissors of popular theology; but we will bring the old gospel grubbing-hoe that will dig up the tree, root and branch.

All the fight against holiness, and against holiness meetings, that hold to the old Bible and Wesleyan doctrine of entire sanctification as a second work of grace wrought in the heart of the believer, subsequent to regeneration; really means in the final analysis, that the opponent does not believe in the extermination of sin, or that God is able and willing to remove all sin entirely from the soul and keep one in that condition.

The book says, "He was manifested to TAKE AWAY our sins." And, "Behold the Lamb of God, that TAKETH AWAY the SIN of the world." For one to palliate this deep seated malady and doctor it from the outside, and to treat sin as though it was not an enormous, black, hideous, devilish thing; and act as though it was some minor ailment that we would soon be well of (when the truth is, it is so deep seated and universal, and the whole constitution of the soul is so affected that unless we get rid of it, it will drag us down to hell) is criminal

in the sight of God, and treason against the government of high heaven.

Reader you may be sure if Almighty God would not let sin stay in heaven, He will not let you enter with the thing in your heart. God hates sin. None but radical measures will ever get us rid of it. Humanity hates to be humbled, and carnality hates to be dislodged and removed. Just here is the reason why more people do not enter the experience.

It means something for a preacher or a layman to go to the altar and humble their pride, and confess out their hearts to God and cry mightily to Him for the removal of the worst of all enemies out of their souls.

It is a much easier job to take sides against this doctrine, play fast and loose with your convictions, and take the easy way of the world; than it is to get up and confess to God and man that you have carnality in your soul and go the way of the cross and get rid of it; but this is the only hope.

What would the world think, if when the "Yellow Jack" struck New Orleans or any of our Southern cities; if great union assemblies and meetings were held and people were told they could not hope to get rid of the plague, but to "Suppress" it and keep it

checked somewhat (the best they could), as there was no remedy for it, and that it was useless to expect to get rid of it entirely?

As much sense in one as the other.

The fact is, we have a remedy for sin; "The blood of Jesus Christ, His Son, cleanseth us from ALL sin. If not all, how much? "If the Son make you FREE you shall BE FREE indeed."

To be free from anything means to be separated from it, to be out from under its influence, to get away from its very presence. That is what can be true in the heart of man concerning sin. Amen! On with the fight! This is the war we are enlisted in. *The extermination of sin.* Here is where the Holiness movement proper, crosses swords with the present day Theology and teaching: "that we can't be rid of all sin in this life and that infants are born pure." We teach that infants are INNOCENT, but not PURE. And as the Bible teaches, we teach that all BELIEVERS can have a pure heart. Matt. 5-8.

This is teaching no more, no less, than the eradication of all sin out of the heart. Reader, have you this experience?

CLEANSING AND GROWING.

To say that one cannot be cleansed from ALL sin is to say that sin is a constituent element or necessary quality of the soul. Wherever cleansing by the blood is spoken of in the Bible it invariably has to do with sin. But growth always has to do with grace. The sanctifying or cleansing of the soul is an act of God. Holiness is a state after an act. Growth follows naturally after we are sanctified, and obtains in a state of holiness; natural, normal, and unobstructed. This follows naturally the order of nature. How can that grow which has never been planted? Cleansing involves the removal of that that hinders growth. The corn must be planted before it can grow; but it can grow better after that is removed which would keep it from growing.

Some teach that the scripture at Mark 4-28 "First the blade, then the ear, after that the full corn in the ear," when applied to the Christian life, means that we are to grow more and more into the likeness of Christ and that in the evening of life we will be

matured Christians. The fatal mistake in this teaching is that First, one cannot grow INTO grace. We have to get in before we can grow. One can swim IN water but not INTO it. So with grace, one can grow IN grace but NEVER INTO it. Then in the second place, no amount of growing will cleanse the soul from sin. The mother does not tell her child to run along and grow clean. She WASHES it. So God does not tell His children to grow clean from sin; but He washes and cleanses them by the blood, and then they naturally grow.

Growth has nothing to do with *washing, cleansing, refining or purging*; yet these have much to do with growth, as the soul cannot grow unobstructed as it should until all sin is removed. The scriptures nowhere teach that the gradual advance of the christian step by step is attended with a gradual cleansing of the heart until all sin is gone. Just as our inherited sin was derived from a person—Adam, so our cleansing must be derived from a person—Jesus Christ, our second Adam. Our remedy for sin is not what we do, but what God does for us and in us.

Regeneration plants the corn in the soul, Sancti-

fication removes the weeds of sin, and growth follows naturally, and the normal condition is to enlarge and mature. Cleansing has to do with quality, growth with quantity.

“LOOK UNTO ME.”

(Sermon preached in the Tabernacle in Louisville, Ky., Saturday night, February 26, 1910.)

You will find the text tonight in the forty-fifth chapter of Isaiah, twenty-second verse: “*Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.*”

There was a time when there was no world, nor was there any sun, nor moon, nor stars. There was a time when there was no earth, nor man, nor angel. In fact, all these things have been created. There was a time when God said, “*Let there be light, and there was light.*” There was a time when he made this earth, this world, out of nothing. Since the creation of man, all down through the ages, God has been trying to teach this old world the lesson that there is none else beside Him. “*The heavens declare the glory of God, and the firmament showeth His handiwork.. Day unto day uttereth speech, night unto night showeth knowledge.*” Astronomers tell us that the supposition is that the “Milky Way,” seen in the heavens, is nothing more or less than one

hundred and seventeen million suns swung into space, with their revolving solar systems. They also tell us that the sun is twelve hundred thousand times larger than our earth, or in other words, it would take one million and two hundred thousand worlds like ours to make one equal to the sun. They also say that Jupiter is 1,260 times as large as the earth. If God can hang the sun in the heavens, and the stars upon nothing, and "measure the waters in the hollow of His hand," and "mete out the heaven with a span," and "comprehend the dust of the earth in a measure," and "weigh the mountains in scales, and the hills in a balance," and "cover Himself with light as with a garment," and "stretch out the heavens like a curtain," lay "the beams of His chambers in the waters," and make "the clouds His chariot," and "walk on the wings of the wind;" if He can do all this, He surely can teach us this lesson, that there is none else but Him.

He made these bodies of ours, with the three hundred and fifty movements known to the mechanical world, in which are found all the bars, levers, joints, pulleys, pumps and pipes, wheels and axles, ball-bearing and socket movements, beams, buffers, arches, cables and supports of all designs.

The heart is a stationary engine ; the lungs, a working bellows for sanitary ventilation ; the brain a condenser ; the skin, an evaporator, and the eye is a camera, self-focusing, self-loading, and self-developing, taking millions of pictures every day in colors, and enlarging to life size ; tireless, unceasing, self-winding, running, in some cases, for more than seventy years. He has given us a superior intelligence, and spiritual nature above the animal kingdom ; and when we begin to talk of the infinite God and His omnipotence, then we begin to see how little man is, and we begin to understand that there is none else but Him. Now let us notice how He teaches the world this lesson.

First, He teaches it to false gods. Where are the false gods of Ninevah that the people worshiped ages ago ? The answer is, "They are gone forever." Where are the gods of Corinth ? of Greece ? of Rome ? These false gods have had their day, and are not worshiped tonight ; but our God is greater tonight than He has ever been to us in this world.

Then again He teaches this lesson to empires. Where is the glory of Babylon that for years stood in her majesty and great glory, towering above every other city in the world ? If you could go

there tonight and ask the owls and the bats where her former glory is, they would answer, "Gone forever." But our God still lives. Where is the glory of the Roman empire? It is gone. Likewise that of Ninevah and Carthage. Carthage, with her shining spires and cathedral domes, washed by the Athenian Sea, has crumbled, and her glory departed, and God says to Carthage, "*There is none else but Me.*"

He not only teaches it to empires, but he teaches it to monarchs. Nebuchadnezzar had reached the highest round on the ladder of fame. God put him in the fields, on his hands and knees, where his hair grew out like eagle feathers, and his nails like hawk claws. And now I ask again, "Where is Nebuchadnezzar?" Echo—"He is gone." Take, for instance, Alexander the Great, or Napoleon Bonaparte. After these mighty warriors had conquered the world, and wished for other worlds to conquer, blazing in the very zenith of their glory, there came a turning point when it began to wane, and their sun has set, and very few know anything about the year in which they were born or died, or where they were buried. Herod the Great, after he made a great oration, and was receiving com-

placently the adulation of the people of Tyre and Sidon, was smitten by an angel of the Lord, and the worms ate him up. And where is his glory? It is gone. While the glory of these great men have waned and gone into total eclipse, the glory of some of their contemporaries shines brighter to-day than ever before; and like Pike's Peak, that lifts its head above the rugged range, to the traveler, grown in majesty and greatness, as he goes from it, so the lives of some of God's people stand out tonight like the rocks on the promontory of time.

God also teaches this lesson that there is none else beside Him, to the wise men of this world. He has taught this lesson to Aristotle, Plato, Socrates, Solon, Bacon, Paulus, Renan, Strauss, Voltaire, Gibbon, Chesterfield, Tom Paine, Ingersoll, and many others of less note whom I might mention, that are scattered up and down through the ages. Take, for instance, the splendid reasoning in Higher Criticism of Paulus. It soon surrendered to the more critical Strauss. His mythical teaching in turn was destroyed by the æsthetic Renan. The legendary theory of Renan has fallen to pieces of its own inconsistencies. Baur Hilgenfeld and Schweigler went forth like miners with pick, axe

and powder to subvert Christianity, but they only disclosed the Gibraltar of its mighty strength. Voltaire said that he lived in the twilight of Christianity. That was true. But it was the morning and not the evening twilight. The sun of Christianity had not fully risen. But Voltaire, with his puny theories, has sunk into the night of the past, and is not thought of, except when somebody runs across some of his old books in some second-hand bookstore, covered with dust. He boasted that he would overthrow, with one hand, what it took twelve apostles to build up in a lifetime. But today the press that he used to print his blasphemies is used in printing Bibles; and the house in which he lived is packed with Bibles from garret to cellar, as a depot for the Bible Society. Gibbon labored earnestly to overthrow Christianity, yet today Gibbon's hotel at Lake Lemman contains a room where Bibles are sold. Chesterfield's parlor, formerly an infidel club-room, echoing with profanity and raillery at the Christian religion, is now a vestry where the groans and prayers of the penitent go up to God. People in this world have almost forgotten that Tom Paine ever lived, and that he died in the year 1809. He thought he had demolished the Bible, but after he

died it took such a leap that in the year 1900 over ten million copies were sold. It is now printed in more than 325 different languages. Poor old Bob Ingersoll, with his splendid flow of oratory, drummed up a few folks to follow him for a while, who coughed themselves through this world like a set of consumptives, and now, once in a while, some little insignificant person can be found who still believes in poor old Bob. Now, the query, "Where is the former glory of the above mentioned man?" Echo answers "Gone." But our God, and His Christ, and our salvation were never greater than today. People may poke fun at us for shouting, but we have something to shout over; and it is going to last forever, and with the coming ages, its luster will never fade. False gods, empires, monarchs, and the wise people of this world are brought down, laid low, and forgotten. Our God marches on; for *"there is none else beside Him."*

He teaches this lesson also to false religions. Mohammedanism, Confucianism, Buddhism, Universalism, Spiritualism, Christian Science, Russellism, Swedenborg doctrine, Telepathy, Mind Science, Odyllic Force, the Black Arts, and all sorts of legerdemain. These false religions can no more

stand before the eternal truth of God than frost can stand before the blazing summer sun. God, through the ages, has taught, and is now teaching, these false religions of this world, that there is none else but Him.

The next thing I wish to call your attention to is those He proposes to save—“*All the ends of the earth.*” Our salvation is not sectional, but universal. It is not for some particular church only, or select crowd, but for all the earth. Now He is trying to reveal Himself to this lost world. When Hector, the great soldier, was entering one of his famous battles, he rode up on his spirited charger to his front gate, and dismounted to give his wife and baby good-bye. But being decked in his armor and coated mail, his boy drew back. He did not know him. Instantly the great soldier withdrew and removed his armor. That revealed him to his son, and his little boy ran with open arms into his embrace. He needed a revelation. That is what God is trying to do to this world—give us a revelation of Himself. A boy who was born blind, after he had reached the age of fifteen years, was told by a specialist that his sight could be restored by an operation, after which the light was tempered to

him gradually. One day he was taken out under the open sky, and his eyes opened wide to all nature around him. Immediately he threw up his hands and cried to his mother, "Why did you not tell me this world was so beautiful?" Upon this the mother answered, "My son, I have been trying to tell you all these years." So we will never see the beauty of our great salvation until it is revealed to us by the Holy Spirit. While nature around us is a commentary on the handiwork of God and His great power and omnipotence, yet it could never reveal such things as mercy, redemption or immortality. Hence God had to send His own Son into this world as a revelation. In fact, the best that man could do, or did do without God, has always been a failure. While Socrates taught a high standard of morality, yet he died in the grossest immorality. Plato even taught that it was honorable to lie. Cicero committed suicide. With these great men, as leaders, to end as they did, what could we expect of the common populace? So you see, friends, this world needed a revelation of God. That is why Paul prays in Ephesians, "*The eyes of your understanding being enlightened, and that he may give you the spirit of revelation in the knowledge of him.*" What the eye

is to the body, the understanding is to the soul. Now as the eye is not light itself and can discern nothing but by means of light, shining not only on objects to be photographed, but into the eye itself, so the understanding of man can discern no secret thing by itself, but sees by the things of God's Holy Spirit. In other words, God must reveal himself to the soul.

The last thought, my friends, is, "How does God teach us to be saved?" The simplest religion in the world, "*Look unto Me, and be ye saved.*" Not to the priest, not to yourself, not to your feelings; but "*Look unto ME, and be ye saved.*" My brother, there is life for a look. The millionaire, the pauper, the bard, the sage, the king, the queen, the peasant, the educated, and the illiterate; in fact, all the ends of the earth may be saved. He saves not only from the guilt of sin, but from the power of sin, and from the presence of sin. In fact, he saves to the uttermost all that will come unto him.

“FOR NONE OF US LIVETH UNTO HIMSELF.”—Rom. xiv, 7.

We either blight or bless everything we touch. Every person has an influence for good or evil. That influence will make or mar men. Every word, every action, every tone of the voice, every look, either withers and blights lives, or blesses them. A chance blow destroys the statue. One tap and the fragile vase is ruined. One grain of sand destroys the most delicate mechanism. Today the engine drops a spark behind it, and tomorrow a column of fire is mowing down the forest. One word dropped today may make the conflagration of tomorrow that wrecks and ruins an immortal soul. On the other hand, a kind word dropped today kindles the fires of hope in a despairing soul and a world is blessed by it being spoken. Kind words have sweetness like the honeycomb. Marvelous transformation is in one word. One kind word and the heart of the “Blue bird of mulberry bend” is broken. One kind word and a Woolly is given to the world.

Carlyle says that "in 1848 during the riot in Paris, a mob swept down a street blazing with cannon, killed the soldiers, spiked the guns, only to be stopped a few blocks beyond by an old, white-haired man who uncovered and signalled for silence, and with one kind word transformed the mob that cannon could not conquer." Our hearts should be great magazines of kindness. Happy that man whose heart automatically oils all the machinery of every day life, in the home, on the street, and wherever he goes. Here and there a hint of sympathy, a kind word, a transient look of pure love, and lo! where the reeds and dragon lay the flowers begin to bloom, and the parched ground of selfishness is covered with water. We pass by poor, miserable creatures every day in our crowded thoroughfares, who from the corners of the streets on every side stretch out gaunt hands, with blue lips and watery eyes asking for a penny. The penny is soon gone, but they take that kind word home with them to hang up in the gallery of their soul to look at in other days.

Emerson has said, "A man was born, not for prosperity, but to suffer for the benefit of others, like

the noble rock maple, which, all round our villages, bleeds for the service of man."

This is illustrative of a great truth. We are not to hoard up, but to give out to others. How can we give if we have not first received? God told Abraham He would bless him and that he should be a blessing. Here is the secret. The husbandman must first be partaker of the fruits. If we are setting influences in motion that will live forever, how careful we should be to do all in the name of the Lord and to the glory of God.

OUR COMING KING.

There can be no kingdom without a king. The God of Heaven shall establish an everlasting kingdom on the earth in which Christ shall reign forever with His saints if the Bible be true.

Dan. 2:44: *"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."*

Dan. 7:13, 14, 27: *"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed. And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people*

of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Jer. 23:5, 6: *"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, the Lord Our Righteousness."*

Ezek. 21:26, 27: *"Thus saith the Lord God; Remove the diadem, take off the crown. * * * I will overturn, overturn, overturn it! and it shall be no more, until He comes whose right it is; and I will give it Him."*

Luke 1:32, 33: *"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His Father David; and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end."*

Rev. 11:15-18: *"And the seventh angel sounded, and there followed great voices in Heaven, and they said, The kingdom of the world is become the kingdom of our Lord and of His Christ; and He shall reign forever and ever * * * And the nations*

were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth."—Revised Version.

According to these Scriptures, God's people are to look forward to the time when their Lord shall come. "*Of that time knoweth no man, no, not the angels of Heaven, but my Father only.*"

All through the New Testament God through His inspired writers makes the fact of Jesus' coming one of the most powerful incentives in the book to live a holy life, and momentarily be ready for His appearing. Note the following passages of Scripture:

1 Thess. 5:23: "*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*"

1 Thess. 3:13: "*To the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints.*"

2 Pet. 3:3, 4, 13, 14: "*Knowing this first, that there shall come in the last days scoffers, walking*

*after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation * * * Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."*

Back through the centuries the saints have been inspired and encouraged through the precious promises of God, to look forward to the glorious time when Christ shall set up His kingdom wherein dwelleth righteousness. Not only the patriarchs, but the prophets, with the apostles and the early fathers, have left the record that they looked for His kingdom, and for His coming.

Jude 14: "*And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints."*

Said the Council of Nice, A. D. 325: "We expect new heavens and a new earth * * * and then the saints of the Most High shall take the kingdom."

Cyril, bishop of Jerusalem, A. D. 350, wrote: "Do thou look for the true Christ, the Son of God, the only begotten, who is henceforth to come * * * with angels for His guards, that He may judge quick and dead, and reign with a kingdom heavenly, eternal, and without end."

Said Augustine, bishop of Hippo, A. D. 390: "His kingdom will come when the resurrection of the dead shall have taken place; for then He will come Himself."

The Waldenses, in their "Noble Lesson," A. D. 1150, say: "Many signs and great wonders shall be from this time forward to the day of judgment. The heaven and the earth shall burn; and all the living shall die, * * * and then shall be the last judgment."

Said the martyr Latimer: "The saints in that day shall be taken up to meet Christ in the air, and so shall come down with Him again. * * * That man or that woman that saith these words, 'Thy kingdom come,' with a faithful heart, no doubt desireth in very deed, that God will come to judgment and mend all things in this world, and put down Satan, that old serpent, under our feet."

Cotton Mather wrote: "Without doubt the king-

doms of this world will not become the kingdom of God and of His Christ before the preordained 'time of the dead,' in which the reward shall be given to the servants of God, and to those that fear His name;—the rest of the saints, and the promised Sabbath, and the kingdom of God, in which His will shall be done on earth as it is in Heaven, and those great things of which God hath spoken by the mouth of all His prophets, all prophesying as with one voice—all shall be confirmed by their fulfillment in the new earth, not in our defiled and accursed earth."

Charles Wesley, on Ezek. 37:24, 25, wrote thus:

"Trusting in the literal Word
We look for Christ on earth again;
Come, our everlasting Lord,
With all Thy saints to reign."

Now let us notice briefly some of the aspects of this new kingdom.

FIRST. THE NEGATIVE.

There will be no devil or sin to mar and blight the joy of the people of God. No broken hearts, nor blasted lives, nor ruined homes, for the former things have passed away.

There will be no night there. No death. No more disease or aching bodies racked with pain, no shrouds; there will not be any funerals there, nor graves to cry over.

SECOND. THE POSITIVE.

It will be the source of all happiness.

It will be the home of God. Here is one home we all want to go to.

It will be the home of the saints and the angels. A place of perfect safety, comfort and ease. A place of unity, where there is no discord. No more misunderstandings, or betrayal of false brethren; for the society there will be perfect.

It will be a kingdom of dignity, beauty and permanence.

Its environments will be ideal, where the air is pure, ethereal and where the flowers bloom forever.

The unfolding of the glory of God through Jesus Christ will go on through the eternities.

The manifestation of the wisdom, and power, and goodness of God in His moral government will be ours forever.

Reader, are you preparing to meet Him, and share this glorious kingdom with His saints, and angels and with Him when He comes?

2 Tim. 4:1: *"I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His APPEARING and His kingdom; preach the Word."*

THE LIBERAL SOUL SHALL BE MADE FAT.

The margin has it "the soul of blessing shall be made fat." In other words, the soul that blesses others shall have plenty and to spare. The need of the hour with us is, not less theory, but more life demonstration. Not less truth, but more truth coined into character. "*Jesus went about doing good.*" Paul says, "*He that knoweth to do good and doeth it not, to him it is sin.*"

Our profession of holiness will profit the world nothing unless we incorporate into our lives the principles which Jesus taught. Jesus Christ was pre-eminently practical in his life. He was not a dreamer, but the realization of humanity's sublimest dream. He made the body the instrument of the soul.

He rejoiced in doing good to others, and in laying down his life in sacrifice and service. He left us an example that we should follow in his steps. His greatest gift to this lost world was himself. He revealed the Father. When he expressed his

emotions, he flooded men's hearts with love. Oh! that we may be more like unto him.

"There is that scattereth, and yet increaseth." Here is the victory. Give away what you have and you will have more to give away. Love, spontaneously wrought out through our lives into deeds of kindness, will dignify labor, sweeten life and fill industry with a song of joy. In our own experiences we find there is land yet unexplored, capacities yet undeveloped, ideals not realized, and visions of glory to which we have never yet attained.

How shall we reach that point of greatest usefulness to others, the largest growth of soul and mind, the full development of all our soul's capacities?

The philosophy of this question is answered in the above caption, "The soul that blesses others shall be blessed." Evolution in realization of the best and the truest we already have, will bring largeness of soul.

Do not stand on some high eminence and look through your telescope toward the stars to find God or his temples of worship. If you wish to find God, do not search yonder city with glittering steeples and cathedral domes where art and architecture have wedded to produce strength, beauty and splendor;

but search that tenement district yonder, where ragged and half-fed homeless children crowd the thoroughfares, where wives and mothers, sick and careworn, are neglected; yonder, where are overworked and underpaid millions of half-starved, sick and abused children in whom heredity and environment, ignorance and poverty have combined to produce misery, want and crime; yonder, where widows and orphans are ground under the iron heel of greed, avarice and lust—there you will find where God is making the place of his feet glorious.

Here are opportunities of a lifetime, and effectual doors are open to us. Will we sit with our hands folded and worship an experience and nurse a blessing when a lost world is crying for help? We want large dividends, we want to be happy, we want blessings from God. How shall we get them? Go to using your talents. Buy up your opportunities. Continually say, "*Here, Lord, am I; send me,*" and then GO.

Our citizenship involves duty as well as privilege. The real heaven is not to be transported beyond the milky way to some distant star; but it is the enlarged capacity for usefulness here, the going about doing good; the enlargement of mind and heart and soul,

the quickening of spirit to enjoy the world we are already in, to apprehend new beauties unseen, harmonies unheard, and joys yet unrealized. Our religion must not be theoretical and visionary; but it must be objective, real and practical. We must enter the arena of everyday life with a high courage, a steady faith, a determination to live practical holiness everywhere we go.

"The soul that blesses others will be blessed." On the other hand, the niggardly and stingy soul will shrivel and dry up.

The thing that pleases God and sets angels to shouting, the thing to which men take off their hats in this world, is the man who is forging what material he has into deeds of kindness and is turning out sterling, majestic, imperial, rock-ribbed character, that will shine in this world and will be amazing to angels at the judgment.

THE NEW BIRTH.

Text.—“Except a man be born again, he cannot see the kingdom of God.” Let us look at this text under three general heads.

I. The necessity of the new birth.

II. In what does it consist?

III. What are the benefits derived from it?

First—The *necessity of the new birth*.

Just as it is impossible for a man to live in this physical world without being born into it, so it is impossible for a man to live in the spiritual realm without the new birth.

Without this new birth one *cannot see* much less enter into the kingdom of God. It is a philosophical truth, a scientific fact, and an *eternal* verity; “Except a man be born from above, he cannot see the kingdom of God.”

The religion of our Lord Jesus Christ differs from worldly and popular religions of the world, in that it brings eternal life into the soul; and this eternal or divine life makes one love every body, even our enemies.

If the needle on a vessel varies in the least, that vessel will come short of the desired haven. If a soul does not start right it will not come out right. Hence the importance of starting right. Our salvation does not consist in what we do, but in what *God does in us and for us.*

Some people go to church in order to be Christians, but when one is born of the spirit they go to church because they *are* Christians. The very suggestion of birth means a crisis in the life. Hunger and thirst pre-supposes life. There can be no life without the birth.

I suppose every one expects to get to Heaven. There is no one who does not cherish this fond hope in his heart at some time or other. Man is born into this world with a nature in him that worships something; hence the importance of getting men to worship the true God. On every hand we find people who trust in their creeds, doctrines and modes of worship rather than in God Himself. I often look at this text and think how pathetically Jesus must have looked on Nicodemus when He said to him, "*You must be born again.*"

Now let us notice secondly, in what does the new birth consist?

What is this mysterious thing called life and in what does it differ with other religions?

God only, is the author of life. This is His prerogative.

Life depends upon life. If we would live spiritually we must be in touch with our living head. Who would think of saying "He that hath Mohammed hath eternal life" or "He that hath Buddha hath eternal life," or "He that hath Confucius hath eternal life?" But how simple and familiar the scripture "He that hath the Son, hath life." Christians are not made like broom handles and turned out like factory goods, labeled, and shipped to destination; Christians are born. There is as much difference in a real experience of salvation and a mere profession as there is in a real living child and a rag doll. About all some people have is the rag doll of profession. There is much difference in a real geranium and a rag posey. A rock and a plant have much the same in substance in common, yet the plant has something so unique and different from that of the rock, that were a biologist to classify it he would not only put it in a separate class from the rock; but he would class it altogether in another KINGDOM. Just as the mineral kingdom

is hermetically sealed against the annual kingdom, so the natural man is sealed against the spiritual kingdom.

The natural man can not only "Not receive" the things of the spirit of God; but he *cannot* KNOW them.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. 1st Cor. 2:14.

It is an old fashioned and stern theology that says sinners are DEAD, nevertheless it is true. The birth of a soul is out of the kingdom of *death* into the kingdom of *life*. Out of darkness into light.

Mr. Herbert Spencer, the eminent scientist, says, "If in the natural world we had perfect environment, we should have perpetual, or everlasting, life." To this Mr. Darwin and Mr. Huxley both agree. While it is true that in the natural world we have not perfect environment, yet in the spiritual we have. *God* is the environment of the child born from above, for "*in Him we live and move and have our being.*" This is why the Scriptures tell us in the words of Jesus, "*He that believeth on me*

shall never die," and again, *"He that believeth on me, though he were dead, yet shall he live."*

The constituent elements of the natural man are oxygen, hydrogen, carbon and nitrogen, with a mixture of iron, lime, phosphorus, soda, starch; and finer substances known to the chemist as ozmazone, chloresterin, condrin, rezin, etc.

These bodies are sustained by these elements of which they are made, hence we seek the food made of the above named substances to sustain natural life. Scientists tell us that if the elements of death were neither in the food we eat nor the water we drink, or were not in the air we breathe, we would live perpetually. But since the seeds of death are in the food, air, and water we use, death ensues finally.

Now when we come to the constituents of the spiritual, we have love, joy, peace, goodness, gentleness, faith, meekness, etc. against which there is no law. The Christian born into the kingdom whose environment is God, finds in Him that which sustains the spiritual.

When Jesus wanted to tell the disciples what the Word of God was like, He did not refer to gems or the precious stones of earth, but he called their

attention to the husbandman sowing his seed. Now He says the "Seed is the Word of God."

Why did He use this as an illustration? Because the seed has something in it man cannot make—the principle of life.

After all our boasted advance in civilization and splendid achievements in new inventions and progress on all lines, all of the scientists of the ages put together could not make one grain of corn. They might put some substances with the proper coloring matter together and it would look like it would grow, but it lacks something that man cannot give—LIFE.

Life in the physical world is a mystery. Who understands it? It is to be found in every insect, in every blade of grass, in every bird flying through the air. We have six thousand years of recorded history and we know no more about this mysterious thing called life, than in the beginning. No wonder Nicodemus said, "How can these things be?" when Jesus told him, "Ye must be born again." If we cannot understand the mystery of the physical, how shall we understand the mysteries of the spiritual? My friend, our salvation is not a science, it is a *revelation*.

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Matt. 13:11.

This great mystery that has baffled the scholars of this world of all ages is made known to us through the revelation of God, to His children in the new birth of the soul from above.

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. I Cor. 2-12.

Paul in unfolding the subject of spiritual knowledge in 1st Cor., second chapter, says:

But God hath revealed *them* unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words

which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

In the above scripture, the Apostle is showing that the natural man cannot understand the things of the spirit. His logic is as if he had said, as the animal creation is lower than man (because man has a superior intelligence and knowledge to the animal kingdom, and it cannot comprehend the things of man) so the natural man is lower than the spiritual and he cannot understand the things of the spirit.

Therefore, if the natural man would know the things of the kingdom of God, there must of necessity be a transition, a revelation if you please.

Jesus did not say "I am come that you might be baptized, or that you might belong to the church," but He did say "I am come that you might have LIFE, and that you might have IT more abundantly." Paul says "The gift of God is eternal LIFE." It is not what you do, that saves you; but what God does in and for you.

Thirdly, let us now look at some of the benefits derived from the new Birth.

In the first place it puts us into another world,

so to speak. It gives us a new crowd to run with. New aspirations as well as new inspirations. It brings peace and joy with perfect rest and contentment.

Our name goes down in the lamb's book of life, and we are adopted into the family of God. Everything in this world seems newly changed, when the fact is, the change or new creation is with us (within) and not in the world without. It puts us on the run for holiness. Every man born from above believes in and seeks for entire sanctification.

"Blessed are they that hunger and thirst after righteousness, for they shall be filled." How could one hunger after holiness when he had never been born?

Every holiness fighter on earth, whether in the church or out, advertises the fact that he is a stranger to the new birth. When we are born of God we have His nature in us. We will then hate what God hates and love what He loves.

A good evidence of the new birth, is that one will want to be holy. It enables us to walk in the light and not in the darkness. It enables one to live without sin.

He that committeth sin is of the devil; for the

devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

In this the children of God are manifest, and the children of the devil. 1st John, 3:8, 10.

It will take the love of the world out one's heart.

Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. 1st Jno., 2:15.

It will enable one to love their enemies.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven. Matt. 5:43, 44, 45.

In conclusion:

Dear reader, it is a *fact* God has saved His people all down the ages, and multiplied thousands have

experienced the new birth and lived the life in this world.

You will have to have it if you ever see or enter into the kingdom of God. Without it you are lost forever.

The question is *will you have it?*

HEALING BY THE GREAT PHYSICIAN.

Healing is one of the extraordinary gifts mentioned in the twelfth chapter of 1st Corinthians, 9th verse. It is the gracious *privilege* extended to the child of God who can reach up and lay hold of the promises, appropriate them and make them his very own.

We believe that the Holy Spirit, dividing to every man "*severally as He will,*" will enable the child of God to lay hold on help that is mighty. Hallelujah! We do not mean presumption and insubordination to the will of God, or scornfully undervaluing the services of a good physician, or renouncing all known remedies and *blindly assuming* something that is not based on Scripture or common sense; but we do mean *the conscious evidence and persuasion of the indwelling Holy Spirit, that the work will be done through the direct supernatural power of God.*

This is not the exercise of the will power.

It is not faith cure.

It is *not* Christian Science, nor mind cure.

It is *not* the power of magnetism.

It is the direct operation of the Holy Spirit on our bodies, in accordance with the holy Scriptures and based on a thus "*saith the Lord.*" When Jesus was on earth He always said to those who sought Him for anything, "*according to your faith.*"

We should neither condemn, nor discourage those who are not able to reach up and lay hold of the precious promises; but, instead, ENCOURAGE THEM and HELP THEM TO SEE that our Heavenly Father "is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

In closing, let me give you some quotations from Wesley's works:

"Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14, 15.

This single conspicuous gift, which Christ committed to His apostles (Mark 6:13) remained in the Church long after the miraculous gifts were with-

drawn. Indeed, it seems to have been designed to remain always, and St. James directs the elders, who were the most, if not the only gifted men, to administer it. This was the only process of physic in the Christian Church till it was lost through unbelief. That novel invention among Romanists, practiced, not for cure, but where life is despaired of, bears no resemblance to this.

"And the prayer of faith shall save the sick." From his sickness; and if any sin be the occasion of his sickness, it shall be forgiven him.—*Notes on New Testament.*

Sunday, May 10, 1741.—At our love-feast which followed, besides the pain in my back and head, and the fever which still continued upon me, just as I began to pray I was seized with such a cough that I could hardly speak. At the same time came strangely into my mind, *"These signs shall follow them that believe."* I called on Jesus aloud to increase my faith and to conform the word of grace. While I was speaking my pain vanished away, the fever left me, my bodily strength returned, and for many weeks I felt neither weakness nor pain. Unto thee, O Lord, do I give thanks!—*Journal, Vol. I., page 210.*

Wednesday, November 12, 1746.—In the evening at the chapel my teeth pained me very much. In coming home, Mr. Spear gave me an account of the rupture he had had for some years, which, after the most eminent physicians had declared incurable, was perfectly cured in a moment. I prayed with submission to the will of God. My pain ceased and returned no more.—*Journal, Vol. I., page 382.*

Tuesday, April 6, 1756.—One was informing me of an eminent instance of the power of faith. "Many years ago," said she, "I fell and sprained my ankle so that I never expected it would be quite well. Seven years since, last September, I was coming home from the preaching on a very dark night, and, stumbling over a piece of wood, fell with the whole weight of my body upon my lame foot. I thought, 'Oh, I shall not be able to hear Thy Word again for many weeks!' Immediately a voice went through my heart, 'Name the name of Jesus, and thou shalt stand.' I leaped up, and stretched out my foot, and said, 'Lord Jesus Christ, I name Thy name; let me stand.' And pain ceased, and I stood up, and my foot was as strong as ever."—*Journal, Vol. I., pages 599, 600.*

THE BAPTISM WITH THE HOLY SPIRIT AND FIRE.

In the third chapter of Matthew and in the eleventh verse, we have the truth brought to the surface of the province of the Holy Spirit in the believer's heart, under the similitude of fire; which is to penetrate, illuminate and invigorate the heart until the whole nature is assimilated and transformed into the image of God. His presence in the heart of the believing child of God, pours a flood of light throughout the courts and chambers of the temple of conscience, till the whole man is changed and morally transfigured. He is like a sun—he shines.

The Holy Spirit operates as a fire, especially where He dwells in the heart that is pure and zealous. There are instances where He operates as water, and again as oil, and again as the wind, but perhaps the highest mode of His operation is in the form of fire. Heat is an essential element of life, as the heat that is in the blood, and in the vegetable kingdom, and in all living things. Death is essen-

tially cold, and life is essentially warm, and hence heat and life are joined together in the Scriptures in one word *zoo-pur*, "a living fire." Love in the spirit is what warm blood is in the heart. It is the fire of the soul, and when the mind is full of love it acts to the best advantage, just as vegetation does its best in the summer time. A soul devoid of divine love is living in the winter, and needs to be thawed out. There is something in the life of the soul like the four seasons of the year in the realm of nature, and just as when the autumn comes on we need to kindle the fires, so there are autumn periods in life, and then we need to kindle afresh the celestial fires of grace.

Fire is the most inexplicable and one of the profoundest symbols found anywhere in the annals of our universal Cosmos. It is potential—found everywhere—dynamic—it runs every wheel in all the machinery of the universe of God.

Occult—it burns and roars in the lightning's shaft and works in all the moving elements, carrying forward the divine mandate in the operations of nature all about us.

It forges the particles into a rose leaf and drives the ship over the sea; it tosses the billows of sun-

light a million miles high and drives the great Halley comet through space at the rate of more than a million miles a day. Fire applied and utilized is *energy*. What would a locomotive do with a tank filled with coal and the boiler with water were there no fire in her internal parts? She would be what we would call, in railroad parlance, "An old dead camel." Now, in a high, supersensuous, uncreated sense, the very foundation of essential God is fire and light. Not created fire, for it burned in the bush without consuming the bush, and when it shone upon Saul of Tarsus was brighter than the noonday sun—yet it was fire; it descended on Mount Horeb and was a pillar of fire in the wilderness. Did not fire from the Lord consume Aaron's sacrifice, Gideon's sacrifice, David's sacrifice, Elijah's sacrifice?

Without the baptism with the Holy Ghost and fire we will be dead and inert, cold and formal, going nowhere in particular, warming nothing into life and energy.

The divine energy burning in the soul is the greatest need of the church of to-day. The need of the hour is not more wheels and belts and pulleys, etc., but more divine power to drive what she has already.

Thos. A. Edison, the inventor, writing in the *Literary Digest*, says:

"Radium has great power. It has no appreciable limit. It is non-combustible. A carload of radium would have as much energy as all the millions of tons of coal mined in the United States in one year. I have a spintharoscope, which is a tiny bit of radium, of a size that will go through an eye of a needle, mounted over a piece of willemite. It has been shooting off millions of sparks for the six years that I have had it, and I expect it will be shooting off millions of sparks the same way for thousands of years."

We see from this that power is all about us in the material world, and it is only a question of time till we will be able to harness this wasted energy just as Franklin slipped the bridle on the lightning and harnessed it for the use of the world.

So, my brother, in the spiritual world all about us there is undiscovered energy just out there at the ends of our finger tips, that if we can get hold of and utilize, will move the arm that moves the universe. The secret of that is, the baptism with the Holy Ghost and fire. Just here is the secret of

successful living as well as the secret of successful doing.

We cannot too well remember that what a man does is the expression of what he is. To be, is first, both in order of thought and of fact; then to do. We must communicate in life, to others, that which is communicated to us. I do not mean that you will be God's telephone or speaking tube, but you will impart a burning message wherever you go, and that a message of love and sacrifice kindled with a fire in the soul that drives with increased momentum and power for the salvation of a lost race.

THE SEVENTH CHAPTER OF ROMANS.

We are aware of the fact that when we take the position that the seventh chapter of Romans is descriptive of a regenerated man wrestling with inbred sin and struggling to be freed from it, a storm of protest will arise, in some quarters. That this man had a law of life in him is seen in the eighth chapter in the second verse, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." No unregenerated man has the law of life in him, for the Bible declares that the sinner or unregenerate man is *dead*.

The struggle in the seventh chapter is to be freed from the "law of sin and death." In the 14th verse of this chapter he says, "I am carnal, sold under sin." Here is an unsanctified Christian awakened and under conviction for inbred sin and is longing to be freed from a something that makes him a *wretched man*.

Of course he is carnal! That is what he is confessing. That is the wail of his soul. "Sold under sin." A deeper recognition of the fact. It does not

say he is a sinner, but that he is *sold under sin*. Adam, our federal head, sold out the whole human family and, they are still sold out until they have sin crucified and get rid of the carnal mind.

In the 22nd verse it is said that he “delights” in the law of God in the inward man. Now a sinner has no “inner” man, for that is of divine creation, and no legalist or sinner ever had that. How could a man *delight* in the law of God when he is *dead* to it?

The very heart core of this chapter is the agonizing cry of a soul to get rid of a dark abiding something that dwells in him. It is not the cry of a penitent or the confession of an outbreaking criminal in sin, begging for repentance, as there is no sign of repentance anywhere in this chapter.

Nowhere does he say “Blot out my transgressions” nor “hide Thy face from my iniquities,” but he does say “*I am carnal.*”

This is reasonable and perfectly compatible with regeneration. Paul says of the Corinthians “Ye are yet carnal.” Now that they were “Babes in Christ” no one will deny. He calls them “brethren,” and says “I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in

Christ." Then again, this man says in the 25th verse: "So then with the mind I myself serve the law of God."

An unregenerate sinner does not serve the law of God. He not only says "He serves it," but that he "consents that it is good," and furthermore makes the additional statement that he "DELIGHTS in it." The man that serves, and consents to and delights in, the law of God—is certainly a saved man.

In the 21st verse he says, "I find then a law, that, when I would do good, evil is present with me."

What regenerated child of God has never felt this same thing? And again in the 15th verse "What I would, that I do not." All up and down this broad land are multitudes of regenerated people who have this experience and will have it until they are sanctified wholly. Let the child of God who is not yet entirely sanctified, ask himself the question, Have I not had this same experience? Yonder, when you should have spoken to that soul about their salvation and you were just at the point to ask the question, do you remember how your heart beat and your face flushed and you came almost to the point two or three times, and finally you went away feeling badly over your failure, and when you were

alone again you wondered why you did not have more courage.

Or perchance it may have been in a meeting where testimony was being given and you made the attempt to speak, and "something" seemed to check you, and it may be that you were cheated out of your testimony entirely at that time. But, says one, a child of God can testify any place. Yes, that is true, but they do not always do it, and this dark something in the soul is the great drawback and hindrance to them in their work. To the unsanctified reader, I would say, that miserable, slavish, man-fearing spirit can be entirely cleansed out of the soul. "He that feareth is not made perfect in love." "Perfect love casteth out fear." "If the Son therefore shall make you free, ye shall be free indeed."

"What I hate that I do," 15th verse.

Where is the unsanctified Christian that has not at times felt the uprising of pride, or anger and you actually did the thing you hated? "But," says the objector, "In verse eighteen he says, 'But how to perform that which is good I find not,' how can you reconcile this to a Christian?"

He is just simply saying, that in his flesh dwell-

eth no good thing, or in other words, that the flesh or sin that dwelleth in him, that dark something does not know how to perform that which is right or good, and in the same breath he says, "It is no more I that do it (that I would not), but sin that dwelleth in me." It is the spontaneous outburst of an honest heart, confessing carnality and telling the truth on that dark something in the soul; stating in plain terms that it will not do right and that it wants to do wrong, and that it brings him into captivity and it makes him wretched and he is praying for deliverance.

"Sin that dwelleth in me," 20th verse.

Sin *reigns* in a sinner and rules him, but *dwells* in the unsanctified heart. If it reigned in this man's heart in the seventh chapter of Romans, then how could he *serve* the law of God and say it is *good* and DELIGHT in it?

Here is no confession of actual sins, but the lamentable wail of a soul powerless to eject that something from the heart that brings it into captivity.

Sin in the singular number is here used, not sins in the plural; but a something that *dwelleth* in the man.

This man is bound, handicapped, and seeks re-

lease. To be sure, this is paradoxical, but I might add the whole Christian life is, in a sense.

“By honor and dishonor, by evil report and good report; as deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.” 2 Cor. 6:8, 9, 10.

This sin that *dwelleth* in him “Wars against him.”

“I see another law in my members, warring against the law of my mind.” In the sinner’s life, sin dominates without a rival. But as soon as he is regenerated the law of life is introduced, and a continuous battle is on.

Now, this old Ishmaelite must be cast out with the bondwoman if the newly born Isaac of the soul would live.

“Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we

are not children of the bondwoman, but of the free.”
Gal. 4:28, 31.

The very heart cry of this man is for freedom.
“Who shall deliver me from the body of this death?”

The figure here used was a mode of punishment for certain kinds of criminals in the Roman empire, when a corpse was tied face to face with the living man and cast into the prison to wait until decomposition of the dead body set in and brought death to the living man.

Paul likens sin to a dead body in this scripture and in the eighth chapter, 6th verse, he says, “To be carnally minded is death.” Life and death are opposites and one or the other must go sooner or later. Before a person is regenerated there is no life (spiritual) existing, and death reigns supremely, for God says that the sinner is “dead in trespasses and sins.”

When one is regenerated, eternal life is infused into that dead soul, or in other words the law of LIFE, which is diametrically and eternally opposed to the law of sin and DEATH.

Here is the warface. Now, in simple terms, when God regenerates a soul, He gives it something it never had before, which is eternal *life*, and when

He sanctifies it He takes away something it has always had, which is eternal *death*. Now in the beginning of this chapter he speaks to justify the law. A woman is bound by the law so long as her husband lives, but if he be dead, she is freed from that law.

So, we were bound by the law until Christ died and freed us from the law. Sin was in the world before there was any law. "For until the law sin was in the world." Rom. 5:13.

"But when the commandment (or law) came, sin revived and I died." Rom. 7:9. In other words, Paul is telling us that we would not have known that we were dead in trespasses and sins but by the law.

The fifth and sixth verses of this chapter are the key to the whole chapter.

"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." 5th verse.

For when we were in the flesh—that is, in the unregenerated state and dead in sin and void of the life of God or anything that is good; or as God pictures it in another place, "That every imagination of the thoughts of his heart was *only evil con-*

tinually.” Does the reader see anything in this picture of the unregenerate heart that God gives, that looks anything like “Serving,” “consenting to,” or “delighting in,” the law of God?

No life here. But rather the opposite. The law shows him that the working or motions (passions), (R. V.) of sin brought forth death. Now up to this time he has been justifying the law and bringing us to see that Christ died to free us from it, and now he turns the picture and shows us the difference in the oldness of the letter and the NEWNESS OF SPIRIT.

“But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.” 6th verse.

After this verse he continues at some length to justify the law up to the fourteenth verse and here discovers something in him that makes him do things he would not, and leave undone the things he would. And in the 23rd verse he calls it *another law* in his members warring against the law of his mind.

He did not have this warfare back under the law, from the fact that under the law he was DEAD.

This law in his members, warring against the

law of his mind, brings him into captivity to the law of *sin*, which he says "DWELLETH in me."

Then he cries, "Who shall deliver me from the body of this death?"

He was not disturbed back yonder under the law when he was dead, but now he has a new spirit and is not under law but under grace, and the new spirit or inner man delights in the law of God, when lo! he sees this law of sin in his members and likens it to the body of death and cries, "O wretched man that I am! who shall deliver me?" and in the next breath says, "I thank God through Jesus Christ our Lord." Here is his deliverance—CHRIST. The one who delivered him yonder from the law is to furthermore deliver him from another law that is *in* him and that wars against the new life of his soul.

Hence, in the eighth chapter he triumphantly shouts, verses 1-3: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the

likeness of sinful flesh, and for sin, condemned sin in the flesh.”

Here he is FREE from the law of sin and death, and it is brought about through Jesus Christ his Lord.

And let me say, dear reader, that if you are struggling with the law of sin which is carnality in your heart, Jesus Christ can make YOU free.

“Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed. And ye shall know the truth, and the truth shall make you free. They answered Him, We be Abraham’s seed, and were never in bondage to any man; how sayest Thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, whatsoever committeth sin is the servant of sin. And the servant abideth not in the house forever: *but* the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.” John 8:31-36.

Notice, these Jews *believed* on Him, they were not sinners but believers. They were already in the truth or they certainly could not CONTINUE in it and yet Jesus says to them that if they will con-

tinue in the truth that it shall make them FREE indeed.

This indeed freedom from sin is what every unsanctified child of God needs and is what they can have.

That is nothing more nor less than the seventh chapter of Romans teaches; that Christians struggling with "carnality" in their hearts, can have perfect deliverance and blessed FREEDOM from the sin that *dwelleth* in them.

HEART PURITY.

First: Heart purity will be heaven's requisite and demand upon entrance there. Whatever else we may or may not have, without this priceless gem we shall be denied entrance.

Christian, or heart purity, as the great evangelical fact of holiness, is the extirpation of *all sin* in principle from the soul, or the absence of all pollution in the heart of a believer, and stands forth prominently throughout all the Scriptures.

Nor does it consist so much of what is in the heart, as what is not in the heart. "*Cleansed from all sin.*" Of course, impurity is removed from the soul only by the positive presence of the Holy Ghost working in it. I believe it is Rev. Richard Watson who says: "The absence of all evil is necessarily the presence of all good."

When the soul is cleansed it is not *vacated*. All the graces of the Spirit remain in it. The positive virtues, perfect in *number*, are all important to the soul in regeneration; and the *cleansing*—the negative implies the positive, for when remaining im-

purity is removed these graces remain, existing in simplicity, *perfect in quality*.

In the heart is the true fountain of all evil, and there the sanctification of man must begin and be completed. A "pure heart" is one that is cleansed from all indwelling sin, and is *morally clean* and right before God.

The heart is the seat of moral action—of good or evil—of sin or Holiness. It is that in man of which *moral character, or moral quality* may be predicted.

To be pure is literally to be clean, clear, unmixed, and undefiled. Like the sunbeam, or in other words, like the strained honey. To have no part dark, but to be clean clear through, and clear through clean. It implies the extirpation of all unholy desires, imaginations, tendencies, and affections.

Heart purity is the negative side of Holiness.

True holiness implies the presence of all the positive graces and virtues in the heart, to the *exclusion of their opposite vices*, as love without hatred, submission without rebellion, faith without unbelief, humility without pride, meekness without anger, patience without impatience, and peace without strife.

Purity in the Scripture is applied to "linen," to "water" and to "gold."

"Pure and white linen," is *untarnished* and *unstained* linen.

"Pure water" is that which is *clean and clear*. "Pure gold" is that which is *unmixed* and without tin, dross, or alloy. Hebrews 10:22; Rev. 15:6; 21:18. A pure heart implies a cleansing farther back and deeper down than outward purity; the soul itself washed from all defilement so as to be free from all impurity, resulting in an irreproachable conscience and a holy life.

The negative aspect of Holiness, which is purity, is a fixed condition or state. It does not admit of comparison or enlargement. While on the other hand the positive side admits of advancement, development, and enlarging. Purity pertains to *quality*, and growth to size or *quantity*. Anything that is pure, can't be purer than pure.

As purity is the negative part of salvation, and perfect love the positive, these blessings are concomitant, and enter into the heart at the same time. As the absence of all disease in the body means the presence of perfect health, so, the absence of all sin in the heart means the presence of perfect holi-

ness. Hence the folly of one's saying, I take it by faith and I am waiting for the witness. The very moment you exercise perfect faith, that moment the blessing comes, and you have the witness in your heart. The bringing a lamp into a dark room excludes the darkness the moment of entering. As one comes in the other goes out.

Now, one may say, I took it by faith and it was so many hours or days before the blessing came. Well, the truth is, you may have thought you had faith, and indeed you did, but that faith was not perfect, for the very moment it was perfected the blessing came. No, light and darkness can't stay in the same room at once.

Purity is not the capacity, or strength, or development of the soul, but is its freedom from sin. These items may be associated with purity, but they do not constitute its identity. Just as physical health does not consist in size and weight or strength of body, but its freedom from disease; although these items may be associated with health, yet they do not constitute its identity.

"Seeing ye have purified your souls in obeying the *truth*."

Many hear and know the truth, but are not puri-

fied by it, because they do not submit to it, or obey it.

The Gospel is called "*the truth*." It proclaims the great *uncleanness* of the soul, and its *Divine remedy*.

"Sanctify them through *thy truth*, *thy word is truth*."

"Now ye are *clean* through the *word* which I have spoken unto you."

Now notice the text says: "Seeing ye have purified your souls." In what way do we understand this to be done—to purify our souls? We purify ourselves by submitting, and giving ourselves over to God, just as we would give our soiled clothes over to the laundryman to be washed. In this sense we purify ourselves. In other words, our souls are purified in "*obeying the truth*." The Word of God is here represented as the *instrument* of our purification.

Second: Now, let us notice briefly how a pure heart is obtained.

In Acts 15:8, 9, Peter tells us that our hearts are "*purified by faith*." Ninth verse, "And put no difference between us, and them, purifying their hearts by faith."

Faith in the blood is the channel through which comes the cleansing. John says, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son *cleanseth us from all sin.*"

Obedience and faith bring us into the realm of knowledge. The blood is efficacious. "How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:14. A purged conscience is one that is pure. "The end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned." A pure heart brings a good conscience and unfeigned faith.

The above Scripture quoted from Hebrews, with context, teaches that the sacrifices of the old dispensation could not purge the conscience, and take away the guilt and the defilement of sin, but at best could only "sanctify to the purifying of the flesh." That is, free the man from ceremonial uncleanness, and typify and point to the "Lamb of God, which taketh away the sin of the world."

The cleansing efficacy of Christ's blood, offered without spot to God, is sufficient to "purge the con-

science from dead works," and reach the very heart defiled with sin, and remove all uncleanness, "and renew the soul in righteousness and true holiness."

Just as His vicarious death was offered without spot to God, He can so purify the soul that it will be "*without spot or wrinkle, or any such thing.*" And mark you, the recipient of a pure heart gets it only through faith in the blood of Christ, and never in any other way.

Paul, in I Tim. 3:9, speaks of "holding the mystery of faith in a *pure conscience.*"

"Faith, mighty faith, the promise sees,
And looks to that alone:
Laughs at impossibilities,
And cries, 'It shall be done!'

"I wait till he shall touch me clean,
Shall life and power impart,
Give me the faith that casts out sin,
And purifies the heart."—*Wesley.*

This kind of faith climbs over ceremonies, ordinances, theories, symbols, types, shadows, and stops at nothing short of the throne-room on high,

has audience with God, receives the application of the Blood, and is actually made partaker of His Holiness, the imparted righteousness of Christ. As holy as He is holy, in the sense of being clean, as He is clean from all sin.

“Because AS He which called you is holy, SO be ye holy in all manner of living.” (R. V.) I Peter 1:15.

This faith brings us into the experience of being as clean and holy in this world, as we will ever be in heaven a million years from now.

Third: Now let us notice for a few moments the result of being pure. “*Unto* unfeigned love.” Love that is unfeigned, is loving without effort. It springs spontaneously from the heart, and not only that, but it is fervent. Love not put on, but literally flowing out. Fervent means fiery, warm melted.

“Love is the fulfilling of the law.”

The supreme test of all religions in the world is love.

The religion of Jesus Christ is the only religion of the world that loves and lays itself out for others. And Jesus said, “By this shall all men know that ye are my disciples, *if ye have love one for another.*”

John 13:35. Thus we have the great distinguishing fact and principle between the religion of Jesus Christ and other religions. And to impress this fact he gave a new commandment, that we ought to love as he loved. "That ye love one another, *as I have loved you.*" John 13:34.

"Unto unfeigned love of the brethren."

"Let brotherly love continue." "But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another." I Thess. 4:9. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Psalm 133:1.

"And Abraham said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we be brethren." Gen. 13:8. "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Romans 12:10.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves." Phil. 2-3.

"And to godliness, brotherly kindness." II Peter 1:7.

“Submitting yourselves one to another in the fear of God.” Eph. 5:21.

The above Scriptures prove conclusively that we should “walk in love,” and that it should be the disinterested, unassuming, self-forgetting kind that our Lord has, for by this shall the world know that we are His disciples. God grant that we may have this kind.

Let love without dissimulation be
Mine ever to possess;
That always seeks some other’s good
With truest kindness.

A love unfeigned, that’s always true,
That suffereth long and is kind;
And self-forgetting, ever new,
With all lowliness of mind.

O grant that nothing in my soul
May dwell, but thy pure love alone;
Enkindled, flaming, possess me whole,
And all my life be love.

My joy, my treasure, and my crown,
My all in all with Thee is found,
Holiness, Purity, Happiness, Heaven,
Thro’ Jesus Christ on earth is given.

SERVING GOD IN HOLINESS.

The negative aspect of holiness is the positive eradication of all sin out of the heart. Failure in the right conception of sin means also failure in the right conception of its remedy.

The pantheistic school teaches that sin is inherent in matter, and is co-eternal with good. Others teach that it was a predetermined purpose of God that it should exist, and that it is a thought co-eternal with Himself as a means of unfolding the scheme of redemption. The fallacy of the first theory is easily seen, but to say in the second that sin was necessary to develop the gospel scheme would be to say it was a necessary agency in the hands of God for good. Now, every candid observer knows that no good can come from evil.

Revelation teaches that angels sinned, and lost their first estate, before man was ever created.

How sin could enter a holy universe is the question of the ages.

Dr. Whedon says, "The free volitional power to sin, so far from being a defect, an impurity, an im-

perfection, implies and is a high quality—not may it only be possessed by a being perfectly pure, but it must be primordially possessed by a being meritoriously pure!”

The power to be perfect, and yet limited and free, makes it possible to step beyond the limits of that freedom.

We are not so much concerned as to *how* sin entered this world, but we are mightily concerned as to what it is, and the nature of it, and what will become of us if we do not get rid of it before death. We do not know how sin originated among the angels, but we do know that temptation to man came from pre-existing evil without. The inspired Word gives us sufficient light for all practical purposes concerning the sin question.

No act itself can be sin. Sin is not so much what we have done as what we are. It is not that God is after us to punish us for some wrong act, but He is after us to cure us of an awful disease. As no act in itself is sinful, the nature of the actor must enter into it to give it moral quality. On the other hand, sin may exist and make no manifestation in the outward life.

In their 1903 students' edition of New Testa-

ment, Greek, page nine in lexicon, Westcott and Hort, on the word sin (Hamartia) say: "Nouns in -ma denote the dead result of the action of the verb, while those in -ia and -is denote the active principle." In other words, one set of words points to the overt act, while the other points to an invert state. Now, dear reader, God is not only able to sweep down the cobwebs of the soul, but He is able to kill the spider that made the webs. He will not only pardon you of your transgressions, but He will take out of your heart that which caused you to transgress.

The dislodgement of the principle of sin from the heart is not very pleasant, but it is fine when it is over. It is like going to the dentist to have an aching tooth removed. Many are trying to doctor the soul with ointments, but they are not willing for the dread malady to be removed. This is a fatal error.

John MacNeil of England, in his book, "The Spirit Filled Life," page 64, says: "A clean heart, then, does not mean sinlessness, the eradication of sin, that sin is taken out of us; for though sin is taken out of the heart that is cleansed (for a clean heart must be clean!), yet the "flesh," the self life, re-

mains in the man, 'latent, if not patent,' ready to manifest itself."

See what a contradiction of terms. It is like saying: "I am in New York, but at the same time I am in Florida. It is snowing, but the thermometer registers ninety in the shade."

A person may as well talk of a healthy invalid, or an educated idiot, a living corpse, or a holy devil. As much sense in one as the other. The theory of a repressed, sinful nature is very gratifying to the Old Man of Sin, from the fact he hates crucifixion and death. The blood of Jesus Christ is the objective cause and the only remedy for the removal of the sinful nature from the soul.

Neither death, nor good works, nor growth, nor time can ever cure the soul's disease. *Nothing but the blood!*

"The blood of Jesus Christ, His Son, cleanseth us from ALL sin." Cleansing removes sin inwardly, and the soul is clear of it so the light of truth may shine clearly through it.

To think that God has any plan by which He only cares to repress sin in the heart and not remove it, is to minify its moral turpitude, or limit the present efficacy of the blood. The heart cleansed has keener

sensibilities as to right and wrong, also for the miseries and woes of others. The object of purity in the mind of God is not purity simply for its own sake, but the character that a pure heart produces. He spreads out the landscape of possibilities to the pure in heart. The negative side of holiness (a pure heart) is a fixed condition. There is no limit to the positive side. Removing sin is not our job, the Holy Spirit does that. Our business is to bring our heart to God and let Him sanctify it, then it is our business to perfect or live the holiness God has given us. That we can serve God in holiness ALL THE DAYS OF OUR LIFE, is a blessed reality and a glorious privilege for the child of God. Plunge into the fountain and let Him cleanse your heart from all sin, and enjoy it while you live here in this world.

But how am I to get this clean heart? Peter answers, "Cleansing their hearts *by faith*" (Acts 15:9). Cleansing is God's work, and the condition on which God will do His work is "faith" on our part. There is only one way of getting anything from God, and that is by faith. One obtains forgiveness and the new birth by faith, and one obtains cleansing of the

heart by faith, too. You may, you will, get "cleansing" the moment you definitely *trust* Christ for it.

When the housewife cleans the house, does she then go out and live in the yard? Not so. She cleans the house that it may be the more fit for her to inhabit. God cleanses, "empties, sweeps and garnishes" (Matt. 12:44), that He may come in to dwell; and if He, the Holy One, does come in and take up His abode, He will *keep* His dwelling place "clean."

Not only will He keep one clean, but He will fill the heart with His love and abide there forever.

This brings me to the consideration of the positive aspect of the subject: To be filled.

"He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified" (John 7:38, 39). One may ask, what is it to be "filled with the Spirit?" The Teacher Himself makes answer: It is to have "rivers of living water flowing" from one's soul. See the universality of the promise, "He that believeth on Me;" *no* believer, even the weakest, obscurest, is outside

its magnificent sweep, unless by his unbelief he puts himself there.

Notice this promise was not for sinners, but for them that believed on Him.

This promise is for *you*. Has it then been verified in your life and experience? If not, why not? Is there not a cause? But note more closely its hugeness, its Godlike vastness, "Rivers!" not a trickle, or a babbling brook—by its babbling proclaiming its shallowness—or a stream, or a river, but Rivers!

Of course this is figurative, but just think of a Niagara, an Ohio, a Mississippi, all flowing at the same time.

Think of the vast possibilities of grace and the gracious promises God has given us. Here is where we fail, in that we do not *press* the GREAT PROMISES on the people.

When Peter and John came to the Samaritans, and found that they were really turned to God, their first concern was to get them filled with the Holy Ghost (Acts 8:15). When Ananias came to the newly converted Saul of Tarsus, his *first* word was, "Jesus * * * hath sent me, that thou mayest * * * be filled with the Holy Ghost" (Acts 9:17). When Paul found certain disciples at Ephe-

sus, his first business with them was to find out if they had "received the Holy Ghost" (Acts 19:2).

These early teachers did not wait for a few months or years till the young converts had become disheartened, before they told them of the wonderful grace, but went right after them as soon as they heard of their faith, neither did they wait until the novices had become more established or more fully instructed in the things of God; but straightway, at once, they introduced them to Fullness of blessing, taught them the open secret of the overcoming, ever-victorious life, and they did not leave them until the secret was their very own. Has modern practice been in accord with apostolic practice in this respect? The only possible answer is in the negative. Have we improved then on the apostolic method? Scarcely.

But our modern method is very largely responsible for the large percentage of backsliding that one meets with in the Church to-day. Many of these backsliders were soundly converted to God, but unfortunately for them, no Peter or John, no Ananias or Paul, met them in the beginning of their Pilgrimage to compel their attention to the "one thing needful" for the people of the Pilgrimage; so they started out but ill provided, and after a longer or

shorter time they became thoroughly dispirited ; and then asking, "Is this all that is in it?" they threw their profession overboard ; and one can scarcely wonder at it. Prevention is better than cure. Let our young converts be fully instructed and fully equipped with the glorious Fullness provided for them by the gracious Father, and we will hear less about backsliding. Do you know why Peter and John, Ananias and Paul, spake of the Fullness of the Spirit? Because *they* possessed and enjoyed the blessing themselves, and they could not *but* speak of the blessing that had done so much for them.

Let us go and do likewise. Let us lose no time in pressing believers on to full sanctification. The eradication of all sin on the one hand, and the filling of the Holy Spirit on the other, and then we will have more living examples on earth, SERVING GOD IN HOLINESS. This is the PROMISE of God to His children, confirmed by an oath.

"As He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy *promised* to our fathers, and to remember His holy covenant ; the oath which He sware to our father

Abraham, that He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life," Luke 1:70-75.

HINDRANCES TO PRAYER.

"That your prayers be not hindered" (1 Peter 3:7).

I want to speak to the people seeking the Lord. My subject is "Hindrances to Prayer." I want God to hear me when I pray. Let us look into the subject, *"That your prayers be not hindered."* According to this text, there are some hindrances to prayer. The word *hinder* in the Greek is "*ekkopto*," which means to cut off, swerve to one side, intercept, etc. There are many people who pray, but their prayers do not get to Heaven, for there is such a thing as a man praying and not being heard in Heaven. The first class of people whom God will not hear, you will find mentioned in the fifty-ninth chapter of Isaiah and the second verse, *"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."*

God will never hear a man until he quits sinning. A sinner God will not hear when he makes no preparation to quit. A penitent God *will* hear. *"Let the*

wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." So, if you are living in sin, if you are going to keep at it, God will not hear you.

Psalm 66:18, "*If I regard iniquity in my heart, the Lord will not hear me.*" If I get down to pray, and recognize something in my soul that will not obey, something in my soul causing me to fall and not get the victory, God will not hear my prayer. If you are passing as a Christian, and down in your soul you are confident of something that is not victory, and do not want God to take it out, God will not hear your prayer. No man can fight holiness and keep saved. I am glad that God can take sin out of the heart and give us *perfect* victory. Rest yourselves in God's hands. He will give you victory. You may have to part with some of your idols, but it will pay you.

In Proverbs 28:9 we are told that "*He that turneth away his ear from hearing the law, even his prayer shall be an abomination.*" What we need in this country is preaching on the law. Let us pull out the mud sills, and build from the ground an experience

which will cause us, when our heads are pressing the dying pillow, to have Heaven and angels around us. If you love Jesus, you will hug the collar and pull; you will walk in the light as God is in the light. If there are no holiness folks around, and you are away out on picket duty in some lonely place, you will pull just the same. In a holiness meeting they may plow you up, cross-harrow your posy beds, but you get a good stirring up and you will grow good.

We read in the Word of a class of people whom God *will* hear. "*The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.*" Some people come to the altar, but when God puts His finger on some sore spot they get up; but the man who takes sides against himself and says "*search me,*" will get victory. There is nothing that makes you free but truth. It takes backbone, greenbacks, blood and muscle to be true to your convictions at times; do not let any one pat you on the back, but take sides against yourself. "*As ye have received Christ Jesus, so walk ye in him.*" How did you receive Him? With your head down in the straw; you knew that you were no good. Too many people get puffed up. Pay the price, exercise faith, and receive. He will fulfill the desires of your

heart. When a man or woman fears God and goes with Him regardless of what men may say, God will hear every time.

"And whatsoever we ask, we receive of Him, because we keep His commandments and do those things which are pleasing in His sight." Are we keeping His commandments? God's commandments are not grievous. You will *"do those things which are pleasing in His sight."* When a man or woman does not have his or her prayers answered, there is something the matter. Seek the Lord with *all* your heart, either to be saved or sanctified, and He will be found. You will run up against something, some idol, the apple of your eye; but say "yes" to God and He will answer your prayer. You can keep the commandments if you will. *"And this is the confidence that we have in him, that if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."* Are you in His will, running on His time table? If you are, you will be on time at every station.

Everything you get from God comes by faith; you are saved by faith; sanctified by faith; healed

by faith; and *"this is the victory that overcometh the world, even our faith."* This is the principle to go on all the time. Faith must be contended for. The devil will contend for every inch of ground. This old world is run on faith. Farmers plant the seed and wait for the crops. We have faith in one another. We have faith that the food we eat is not poisoned, that the bed we sleep on will not fall down; we have faith in the railroad company that the little piece of pasteboard will carry us where we want to go. In the commercial world there is faith; and the children of the world put to shame the children of God.

"Ask and receive." It is one thing to ask; another to receive. Some people are continually asking, never receiving. *"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."* What would you think of a man who would go to the station and buy a ticket for home, go into the car, take a seat, look up and find the car not moving, and then run out and jump off? Get on God's promises and stay on; do not jump off. You might buy your ticket, and go sit down in the station, but if you fail to go on board, the train will pull out and leave you. When you do God's will

and meet His conditions, let God make the next move. If I hand this book to Brother Williams, he will fail to receive it unless he takes it. He might say, "I want to feel the book before I take it"; but as he takes hold of the book he feels it. Here is a man freezing to death in the street. You open your door and invite him in. You say, "Come in, or you will freeze to death." It is a serious thing and it is life or death with him. He says, "Well if I could feel the heat, I would come in." As he comes into the house, he will feel the heat. We read of some men that met Jesus; they were lepers and cried out for mercy; and as they went, they were healed. You want to know how to be sanctified? *Act your faith.*

Here is a man in the penitentiary. The warden brings him a pardon; he leads him out of the cell, takes off his stripes, and puts on citizen's clothes. The man says, "I don't feel that I am free." "Why, here are the papers." "I can hardly believe it." The warden opens the gate and tells him to go. "I want to *know* that I am free; if I could feel that sun shining out there, I might believe it." He will never feel it until he walks out. As he goes out and begins to look around, he feels free. There was an old colored woman back in the mountains in slavery,

and some one told her that her people were set free. Immediately she said, "I takes it right now," and off she went, and she had it. Jesus has victory for *you*; take it now. A dyspeptic will never see anything good to eat. "*Ask and receive, that your joy may be full.*" Ask Him to sanctify you, believe Him to do it, and do not doubt. You can receive the blessing while I am preaching. The man at sea, in order to get his latitude and longitude, does not go and look at the thermometer. He goes and looks at the compass, and then at the sun, moon and stars, and can tell just exactly where he is. Suppose he looks at the needle and there are no stars, no moon; shall he jump off? No, let him stay on board, the engines are working, the ship is headed the same way as when she started. In your Christian life the devil comes along and throws his black wing over you; the moon and the stars may not be seen; wait a little while; do not jump off; it will clear up and the heavens will be seen and you will know just where you are. God's compass reads, "*I will never leave you nor forsake you.*" "*God is able to make all grace abound towards you; that ye always, having all sufficiency in all things, may abound to every good work.*" The heavens may be brass, Jesus not

in sight; you think God has gone out of business. The devil says, "Now, you do not feel as though you were sanctified." You stay on board and keep cheerful.

Remember the story of Mephibosheth. David said, *Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?* "Yes, Mephibosheth lives down the creek in Lodebar"—short pasture. His little hut stood in the weeds and cornstalks; and I imagine the roof was almost in and had a stick chimney. David sent a servant down in a hurry. I can see him as he speeds down the road. Ziba calls, "Hello." The clapboard door shifts ajar, and Ziba says, "David, the king, told me to come down and get you." Mephibosheth says, "What have I done?" "Come on, the king wants you." Poor man, he had lived on onions and corn bread; never had a ride in a carriage, never had feathers to sleep on. But he now sits down in ease and he says, "Am I dreaming?" Here they go away to the king's palace. Here are acres of ground, fountains playing, everything the heart could desire. The servant drives up. David comes out. "Poor fellow! Take him upstairs, give him a bath and put a new suit of clothes on him."

Imagine how Mephibosheth feels. They take him down to dinner. The king says, "Let him sit opposite me at the table; he can sit there all the days of his life." And again David says, "I will clothe and feed him for Jonathan's sake." Would you advise Mephibosheth to leave home? When he goes down the road, he meets a man with an old coat and hat on from Lodebar who says to Mephibosheth, "I would not stay at that big house if I were you." Do you think he would go back to Lodebar? Do you remember when you were down in sin, how the blessed Holy Ghost came to your door? You said you were not fit to go to the King's house. He said, "I know, but for Jesus' sake." I shall never forget when I went to the King's house; He washed me with the water of regeneration, and put a new robe on me. I did not know how to act. I had never been with Christians before. When I came out to the loaded table, I could hardly eat. For Jesus' sake it was done for me. I should hate to disappoint my Father by not living right after He had done all that for me. I should be ashamed to go about dressed in the tattered garments of sin. I want to act like a Christian, and live as I would live at the King's house. I have servants at my command;

all the spending money I want; all my needs supplied. I walk into the bank and say, "I want to have this check cashed." Jesus meets me, takes me up to his Father and says, "This man is not worth anything but here is *My* name on the check." Would I not have faith in that kind of a God? Let us act as though we believed in Him.

Do not go dragging around as if you were poor and had no friends. Go through the world with the tread of a conqueror. Suppose my father or mother wanted to give me a present, and I should not take it; it would grieve them. Our heavenly Father wants to give us everything we need. "Well, I know—" but hesitation grieves Him; instead, say, "All right, thank you, Father." Let us act as though we belong to the King,—act your faith.

WHAT IS MAN?

Psalm. 8:4.

It takes a MAN :

To be true to God.

To love his enemies.

To return good for evil.

To go back and begin over.

To apologize for a mistake.

To forgive and forget wrongs.

To stem the tide and go up stream.

To take a dose of his own medicine.

To acknowledge wherever he is wrong.

To practice what he preaches to others.

To keep going when he is misunderstood.

To live within the bounds of his income.

To keep sweet when others contradict him.

To take the spoiling of his goods joyfully.

To make the best of whatever he has to hand.

To be as good as his word, let it cost what it will.

To take gladly the advice of others his superiors.

To pay promptly all subscriptions for holiness papers.

To love the praise of God more than the praise of men.

To go and hold a meeting when no remuneration is in sight.

To grant the same liberty of conscience he demands to others.

To see that the evangelist is paid if he has to do it himself.

To pay all the subscription he signed at the missionary meeting.

To write the publishing house or evangelist and tell them he will pay for those books he bought and did not pay for. *Selah.*

WHAT HE IS TO US.

1. I am the way ; walk in me.
2. I am the truth ; believe in me.
3. I am the life ; live in me.—Jesus.

HOW CHRISTIANS WALK.

1. In newness of life. Rom. vi, 4.
2. By faith. 2 Cor. v, 7.
3. After the Spirit. Rom. viii, 1.
4. In good works. Eph. ii, 10.
5. Worthy of the Lord. Col. i, 10.
6. Worthy of the vocation. Eph. iv, 1.
7. In love. Eph. v, 2.
8. In wisdom. Col. iv, 5.
9. In peace. 2 Tim. ii, 22.
10. Soberly, righteously and godly. Tit. ii, 12.

WHAT CHRISTIANS BELIEVE.

1. That Jesus is the Christ. Matt. i, 16.
2. That He saves His people from their sins.
Matt. i, 21.
3. That His blood cleanseth from all sin. 1 John
i, 7.

4. That He sanctifies His people. Heb. xiii, 12, 13.
5. That He has all power. Matt. xxviii, 18.
6. That He is able to destroy the works of the devil. 1 John iii, 8.
7. That He is able to save to the uttermost. Heb. vii, 25.
8. That He is able to make us stand. Rom. xiv, 4.
9. That He is able to keep us from falling. Jude 24.
10. That He is able to make all grace abound. 2 Cor. ix, 8.
11. That He is able to subdue all things. Phil. iii, 21.
12. That He is able to perform what He has promised. Rom. iv, 21.
13. That He is able to do above all we ask or think. Eph. iii, 20.
14. That He is coming again. Acts 1, 11.
Thess. v, 20.

THE WAY CHRISTIANS LIVE.

1. In constant joy. 1 Thess. v, 16-22.
2. In constant prayer. 1 Thess. v, 17.
3. In constant thanksgiving. 1 Thess. v, 18.
4. In constant response to the Holy Spirit. 1 Thess. v, 19.
5. In constant attention to testimony. 1 Thess. v, 19.
6. In constant search for good. 1 Thess. v, 21.
7. In constant purity. 1 Thess. v, 22.
8. They look diligently. Heb. xi, 15.
9. Wait patiently. Psal. xl, 1.
10. Stand continually. Isa. xxi, 8.
11. Walk humbly. Micah vi, 8.
12. Run well. Gal. v, 7.
13. Provide honestly. Rom. xii, 17.
14. They live sober in mind. 1 Pet. i, 13.
15. Holy in character. 1 Pet. i, 15, 16.
16. Pitiful in spirit. 1 Pet. iii, 8.
17. Courteous in manner. 1 Pet. iii, 8.
18. Ready in testimony. 1 Pet. iii, 15.
19. Watchful in prayer. 1 Pet. iv, 7.
20. Humble in soul. 1 Pet. v, 8.
21. Diligent in service. 2 Pet. iii, 14.
22. Ready to be revealed at any time. 1 Pet. i, 5.

SCENES ALONG THE WAY.

After about thirty-six hours of tiresome, dusty travel on slow trains, with bad connections, I arrived at Fort Myers, Fla., tired and dirty, though happy and expectant of a good meeting. Hallelujah! Notwithstanding the long and tedious journey, we enjoyed the scenery along the way. Stretching out from us in every direction as far as the eye could see, it looked like a veritable paradise. The shining trail of many rivers, and silvery lakes shimmering in the sunlight on all sides of us, fairly danced for joy. Palmetto trees tossed their heads in the breezes and waved their palms at us as we glided by.

Thousands of acres of scrub palm carpeting the face of the earth like a green sward, seemed to ask us to come out for a stroll beneath the sparsely towering pines and rest awhile. The scenery was broken here and there with magnificent orange groves lifting their heads in the dying summer sun, their golden fruit gleaming among the beautiful green leaves.

One sees on every side mirrored in this great

masterpiece of the Divine artist, fantastic visions of rock and ferns, wild flowers and trees and floating clouds, with a blue sky for a background. The shining texture of blade and leaf, the dreamy haze in distant air, hung like a gossamer veil, with songs of warbling birds exultant, plaintive and sweet, all seem to enchant the passer-by, and invite him to linger behind and wait for a season.

How the heart goes out to God in gratitude for this beautiful world. A sigh, a choking heart, tears flowing down my cheeks, all tell me that God is speaking to the soul within. What a tremendous strain on these old bodies of ours, when God sweeps the harp strings of the soul. There is a mighty pull heavenward and the earth beams seem to almost give away.

What a combination! A tabernacle of clay hooked up to the mighty inbreathings of Jehovah! Be content with earthen cage for awhile, thou immortal breath of God, and some sweet day thou shalt plume thy wings and be off to thine everlasting home.

As we stop to take water away out here in this labyrinth of beauty, we alight from the train to take in the view. The languid air seems drowsy with

the odor of wild flowers and pine. The far-away whispering pines rocking in perfect rhythm are speaking with voices dreamily and low and tell of nature's undisturbed and perfect rest; like sentinels on some lonely picket beat they stand guard through the years.

How we long for a walk through this pathless forest alone with God, but hark! the clank of the water-spout is heard yonder as the fireman throws it up, the bell begins to ring and we reluctantly break away from this enchanting scene, and climb aboard as the panting engine pulls out and pushes on to its destination with its load of human freight. On we go. And so through life, time and duty call us on.

There are battles to be fought, hard marches to be made, dark days of testing and trial to go through, but through it all we see the silver lining of the cloud. Thank God for rifted clouds! an unveiled universe, with trembling stars of hope in full view. Faith dips her wings in the ocean of God's love and sprinkles afresh our ground of hope, and we push on. The eye of faith sees clearer now since the angel of God's love has kissed away the tears of gratitude, mingled with joy and sorrow.

Suddenly I awake as if from a dream, and we are now dashing over the Caloosahatchee River, with its acres of beautiful blooming "river hyacinths." An army of blackbirds scatter in all directions and blend in one harmonious din the song that is peculiarly their own. One long blast from the engine's whistle, and the trainmen call out Fort Myers.

As we step down off the car, Brother Robert Henderson smiles and gives us a hearty welcome with a warm handshake, and here is Brother Wilder, of Wilmore, Ky., who has come to be with us in the meeting. Soon we are safely housed in Brother Henderson's good home. Soap, water, towel, supper, and we are off to the Holiness meeting, preaching to a small, but appreciative audience.

NATURE'S REVELATION.

"The heavens declare the glory of God; and the firmament sheweth his handy work." Psalms 19:1.

How awe-inspiring and sublime the open heavens above us.

Who has never stood and meditated on the goodness of God as they gazed into the open heavens and beheld the sombre beauty of the jeweled night? With gaze steadily fixed we have thought myriads of systems may lie beyond the galaxy, and who knows but that some sweet day we may walk their shining orbs and praise our God in the language of other spheres? How often thus contemplating God's goodness, has the sigh, the heaving of the chest, the choking sensation of the throat, and the tears in the eyes told us that God was speaking to the soul within.

Then who has never witnessed the setting of the dying summer's sun? From his disc ten thousand silver shafts pierce the hazy clouds on the one hand, and shoot out into the broad bending arch of blue on the other, while they kiss the angry thunder-heads

boiling into anarchy in the distance, and tissue them with emerald and fire, until they stand out like the battlemented walls of some fairy city. As the twilight deepens a steady rain of splendors is showered on every side until his parting beams fling a jeweled crescent on the wings of night.

“The firmament sheweth His handywork.” Who has never clambered up some mountain summit and sat down in nature’s lap and viewed the waving forests, dancing cascades, shining rivers, with fantastic visions of rock, and ferns, wild flowers and trees and floating clouds; where the shining texture of leaf and blade weave a gossamer that hangs like a veil in the dreamy haze?

The soul that walks with God can see Him everywhere from the fact the firmament sheweth His handywork.

To that soul all nature is pouring forth one vast volume of praise to God. Oh nature! Thou rapturous passion-laden voice of God. There is no speech nor language where thy voice is not heard. Thy line is gone out through all the earth, and thy words to the end of the world. If I take the wings of the morning and fly away to the busy marts of the crowded cities thou art there. Mid the teeming

millions on jostling thoroughfare surrounded by rumbling street cars, humming mills, and flying spindles; out from this great roar and din thou art speaking to me of God. If I hunt some secluded dell which thou hast screened off from the world I hear thy voice in the murmuring song of the brook as it glides on to some distant river or lake. Caught away to the dizzy height of some mountain, pushing its head above the fleecy clouds into the blue vaulted dome of heaven, I hear the soft whisper of thy voice there, telling me of an omnipotent God. If I listen to the roaring breakers dashing against some far away rock bound coast, splashing their spray on sands of gold, I hear thy sweet voice like the distant mellow tone of ten thousand harps, singing of the God of my salvation. "Truly the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

TEMPTATION.

Our perceptions, desires and wills make it possible for temptation to have three stages.

The perceptions may be addressed through any one of the five senses, or through the imagination and memory.

We hear or see, or the imagination may present or the memory recall, some object towards which the evil one would draw the mind or the affections in an unlawful way. At this point is the red lamp of danger. If the ear is allowed to continue to hear, or the eye to see, that evil against which we have power to close them; or if we allow the mind through the memory or imagination to revel amid sinful scenes, the desires are kindled and inflamed, and soon the will is in danger of being overpowered, and sin brought out in act.

The first is like cotton threads, easily broken; the second like cords, hard to break; and the third is like cart ropes, which bind and hold the victim fast.

If any one would have continual victory and enjoy the hidden life with God, and to know what it

is to enjoy the sweet communion with the abiding Holy Spirit, *there must be a putting away of sinful thoughts.*

“As a man thinketh in his heart, so is he.”

Many people lend their eyes and ears to things around them that are productive of much mischief and suggestive of evil, until the imagination creates for itself an inner ideal world of impurity.

Is thy heart right?

THE TRAGEDY OF THE CROSS.

Credit Given to Benj. Pomeroy for Subject and Outline.

"Father the hour is come." John xvii, 1. These are the words uttered by the Son of God in His valedictory prayer just prior to His ascension. The final hour has come. The crisis is at hand. The conflict for which Christ came into the world is at the door. A conflict between sin and penalty—life and death, Heaven and Hell. A conflict in which are marshalled all the antagonisms of the universe. A conflict involving the eternal throne—the perpetuity of God's kingdom—the right of all departed saints to their present Heaven—the ratification of the doom of all sinners—the overflow of the dominions of death—the subjugation of the powers of Hell and the eternal bliss of all believers.

The lone part He is to take in this awful tragedy is already forecasting shadows of gloom over His soul. His relations, natural and assumed, place Him in the challenged attitude of three worlds. This world is against Him, for He has testified to

it that its deeds are evil. Hell is against Him, for it has been published from the garden of Eden that the seed of the woman should bruise the serpent's head. Heaven must necessarily be against Him, for He has assumed the sinner's condition and punishment, taking the scaffold for a world of sinners lost; hence He must be dealt with as a sinner.

How the infinitudes crowd into this hour. It seems from the very tone of this prayer that at this time Christ is preparing Himself for the worst. I imagine I can see Him as He kneels in prayer, looking back over the battlemented walls of Heaven to His native home, as if to cheer His soul by visions of glory which He had with the Father before the world was, before entering the dark gloom which is already casting its deathly chill on His soul. Then glancing along down the coming ages He is summing up His inheritance in His heathen and Gentile converts, surveying the isles of the sea and the outposts of death's dominions as His final possessions, setting the joy before Him that He may endure the cross, despise the shame and sit down on the right hand of the throne of God on high.

The first thing that I want to call your attention

to in the text is the *extreme impoverishment of this hour*.

It is a long road from a throne to a manger; from riches to extreme poverty; from creating worlds out of nothing to being an infant in a stable. Isaiah had foretold the manner of His coming eight hundred years before, and here we find Him running God's time-table, on time and pushing on to finish the work for which He had come into the world. At the full bloom of manhood, the very time when He should have the greatest influence and following, He seems to go into total eclipse on the cross as the greatest failure the world had ever known.

See Him as He stands before Pilate's court; homeless, friendless, penniless. This is the best pledge an infinite God can give after a promise of four thousand years standing, to accept of this grown-up child in their midst, bloody, dusty, with mock robes, a false scepter in hand and a following of a few illiterate fishermen and women. It is no wonder hope grows faint in the kingdom of God and Hell takes on new courage. Here He stands as though He had no virtue and no honor, with disciples fleeing and friends gone; and amidst the mockings and jeerings of a Jerusalem mob He is

marched through the city. They spit on Him and beat Him with clubs until blood runs down into His sandals. They clamor for His blood and demand the release of Barabbas.

He touches the ignominy so deeply as to well nigh touch Hell itself when He consents to die between two thieves on the cross. My God! Behold the man! Brethren, this is what He did for you and me. Bless His precious name!

He who could say, "let there be light," consents to awful darkness. He who owned the world, now says "*the foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay His head.*" He who by mere volition could petrify the storm and make the waves lay down and be still, who could set the old world rocking with spasms of earthquakes, unstop the deaf ears, open the eyes of the blind, raise the dead and stop a funeral procession by raising the corpse to life, now consents to die an ignominious death between two thieves.

But the mystery is that a Being of such almightiness should go forth to conquest in a spirit of love. Passing in meekness and lowliness through the spitings and smittings of an infuriated mob, bearing

mock robes of royalty, hooted at and spit upon, that He should stay back the **engin**ery of ruin, unclothe His arm of terrible thunder down to naked love, and step out in the cross trade-winds of three worlds, and meet and match the nursed hate of Hell of four thousand years standing, and hush it eternally dumb; I say here is the great mystery of the ages.

The second thing I want to call your attention to is that this hour marked the *culmination of moral conflicts*.

Jesus' coming to this world was not the bursting forth of some unlooked for event. It had been published down the ages. Nor did He choose the easy way. He chose the thorny way through hostile regions where devils with shield and buckler were on the watch. The command all along down the line was to keep a watchout for the oncoming Messiah. The devil had preached a God of hate, and had told how God had drowned the world with water and opened the ground and had swallowed up folks until the bleaching bones of generations seemed to witness against God, and it looked like hope was gone. The devil and his satellites had unbounded ingress and egress to this old world, while

God had only spoken a few times in dreams or through angels, and for four hundred years Heaven had been sealed entirely. The communication between the colony and the mother country had been dubious and doubtful. Opposition had rallied all along down the line to meet the aggressor upon Death's empire.

All this educated prejudice, inspired hate, and deferred hope against the oncoming Messiah made it intensely interesting at this time. The clash is about to come. The clash that is to change the tense of hope, the tense of faith, wheel future into the past, and to burden all the types and shadows of the Old Testament with new meaning, and to redouble the doom of Hell.

Again, I want to call your attention to the fact that this hour marks an hour of suffering—*extreme suffering*.

When Christ knelt in the Garden of Gethsemane and prayed, He tasted death for every man. The pains of Hell got hold of Him. Luke says that He sweat great drops of blood. In the finishing of that prayer He cries out in the agony of His soul, "*Father, if it be possible, let this cup pass; nevertheless not my will but Thine be done.*" Here was

fought a greater battle than Napoleon Bonaparte ever witnessed. Alexander the Great would be a stranger to a battle like this. All the suffering that sin ever brought in this old world laid hold of the Son of God in this hour. Here is where Divinity suffers. He says, "My soul is exceedingly sorrowful even unto death." He comes to His disciples and they are sleepy and drowsy. He goes and prays again and returns to find them sleeping, and He says "sleep on." After He prays the last time an angel comes from Heaven and strengthens Him.

Now His Divinity has suffered, but there is yet the test to come when His humanity shall go through the struggle that Hell is expecting will bring failure on His part. And in the negative answer of the question, "Can He go through it?" lies Hell's last hope.

I see Jesus as He goes up the road yonder, and passes on through the rabble bearing His cross. He reaches the place and drops it down; they place Him upon it; they put spikes through His hands and the blood gushes forth, but He utters not a word. They strike the spikes through His feet; they raise that cross and drop it into a hole in the ground with a thud. Not a word of complaint

escapes those blessed lips; He only says, "*Father, forgive them for they know not what they do.*" There He hangs, and they go marching by mocking, and wagging their heads, and dare Him to come down; "You saved others, yourself you cannot save." You raised people from the dead, you opened the eyes of the blind, you made the deaf to hear and the dumb to speak, but you cannot save yourself. They give Him vinegar to drink when He thirsts, and say, "If you are the Son of God, come down from the cross." This is now the best pledge that God can give. They tell Him He is nothing but Joseph the carpenter's son, that He called Himself the Son of God, and mockingly they bid Him come down from the cross. This is the Christ, our Savior.

It is no wonder that Hell was watching with an expectation of victory. They finally strip the robe from Him, and nude, He hangs in the presence of three worlds, as though He had no friends, no home and no one to help Him. "*He came unto His own and His own received Him not.*" There He hangs; the best pledge that God can give, and the world has been wrapped in darkness and pain. It is no wonder that Hell became jubilant. He hangs there

for three hours upon the cross and He utters seven truths ; when He comes to that last utterance, "*It is finished,*" He gives up the ghost. Then this old world becomes dark. The graves begin to open, and God the Father and the angels veil their faces because they cannot look upon Him. When He cried, "*My God, My God, why hast thou forsaken Me?*" He is taking the sinner's place, and God reverently covers His face and stops His ears in order not to hear the cry of His only Son, His blessed child. Oh, the pain and suffering of that hour !

I believe it is Dr. Talmage who tells the incident of how, on a dark, tempestuous night, a ship on the ocean had a broken rudder and sailor after sailor had been swept off, one by one, into the sea ; finally it was discovered that they were near the shore, and the captain said some one must climb up and place a lantern upon that broken spar—that was their only hope ; but no one would venture to do it, as it meant death. Finally the captain's little son said, "Father, I will go and place a light on that broken spar." His father told him it would mean death, but at last he consented, and sent the lad up, but after awhile he cried down through the darkness, "Father, I am afraid I will never reach the top," but his father said,

"Make one more effort and place the light there." He made the supreme effort, placed the light on the spar, and instantly a life-line was thrown from the shore and the vessel was saved, but the little boy was frozen to the spar.

Do you not know that this old world was nearing the rocks and shores of eternal destruction, and God said somebody must make an effort to save it, somebody must climb that rugged cross and suspend the light of salvation to save it. No angel, cherubim or seraphim could do it; but the Son of God, to whom the angels sang, "Thou art worthy to open the seals," said, "Father, I will go to yonder world and I will put a light on Calvary that will save the world." He left Heaven, left His Father's bosom, and came to this sin-cursed world, went up the rugged path to Calvary and swung out the light of full salvation, and God threw the rope of mercy across the dark sea of sin and we are saved.

It was an hour of suffering! Bleeding and dying He said, "My God, why hast thou forsaken me?" The last groan escaped Him; the last twitch of the face, and He said, "It is finished." Now what happens? Jerusalem lighted at midday with candles; the city wrapped in midnight darkness; the rocks rending, the graves opening; and the Roman soldiers

begin to say, "We believe this was the Son of God; we are afraid He was the Son of God." Joseph comes up and begs His body; they take Him down and wrap Him in some clean linen and bury Him in Joseph's new tomb. Then the devil says, "Our only hope lies in the fact that He will never rise again." What do they do? They roll a great stone over the mouth of the grave; they place the seal of the Roman Government upon it, and place a Roman guard around it, and the devil and all Hell says, "He is a failure;—this man who came and lived, and said He was the Son of God, and gathered a few illiterate fishermen and some women about Him, but now they have all fled."

The disciples are scattered. As two of them went down to Emmaus they talked together of the things that had happened; and while they communed together and reasoned, Jesus Himself drew near and went with them. They did not know Him; they had been saying, "We thought this was the Son of God." As Jesus walked with them, He said, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" And one of them said, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to

pass there in these days?" And He asked, "What things?" and they tell Him concerning Jesus of Nazareth, which was a prophet, mighty in deed and word before God and all the people; and how the chief priests and rulers had delivered Him to be condemned to death, and they had crucified Him. That they had trusted that Jesus was He who should redeem Israel, and it was now the third day since this was done. As He went along with them, He began with Moses to expound unto them the Scriptures concerning Himself; and as they drew nigh the village, He made as though He would have gone farther, and they said, "*Abide with us, it is toward evening, and the day is far spent,*" and He tarried with them. Beloved, there will come a time in your life when you will want Jesus to abide with you.

When Jesus Christ went into Joseph's new tomb, He knocked the bottom out of Hell, banged the gates down, wrenched the key out of the devil's hands, and went in and preached to the lost spirits. He conquered Hell. I want to tell you now that the spell has been broken ever since. Jesus did not beg His way back through the grave, nor did He beg His way back from the lost world. No sir, it was a determinate counsel that planned His trip. He con-

quered death, Hell, and the grave! For four thousand years all had been wrapped in mystery and darkness, and every devil recoiled as He went to the outposts of Hell with this text, "The seed of the woman shall bruise the serpent's head." I want to tell you that He was not forced to do it; He did it of His own accord.

After He went through the grave to the farthestmost outposts of the lost world, He came back, but He left a light there that will never be put out. Glory to God! He left a light there that will light the way through for you and for me. He came back in three days as He had foretold. The new tomb could not hold Him. An angel came down from Heaven and rolled the stone away; but I believe Jesus had risen before the angel got there; I believe He got up before day, then the angel came down and rolled the stone away from the grave. I believe He was watching for the angel to come down, and saw him roll back the stone and sit upon it, and the keepers fell back like dead men. About that time God let slip a shock of resurrection power that burst the bars of death and Jesus came out, and do you know, when He came back from the grave He split Paradise wide open, brought all the

Old Testament saints with Him, and John Wesley thinks He took that crowd with Him to Heaven. Heaven had been on tiptoe ever since Jesus had left there, the Father-heart of God yearning for His Son; the angels wanted to come and help Him in His suffering. The angels desired to look into the mystery of the suffering of Him of whom it had been said, "He shall receive blessing from the Lord." This was the command: "*Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory.*"

So you see it was not only an hour of suffering, but it was an hour of *glorious victory*. Jesus Christ stepped out of the grave a conqueror over the world, death, and Hell; also as the light and hope of every soul.

When I get to glory I want to tell Him how much I love Him for what He did for me; I want to feel the nail-prints in His hands that were made because of His love for me. After He rose from

the grave He lived forty days in His resurrected body on this earth. A spirit does not have flesh and blood. He said to Thomas, "Put your fingers into the nail-prints in my hands, and thrust your hand into my side." He did that to leave no room for doubt that it was He in His resurrected body. Beloved, I expect to have a resurrected body like Jesus had. This body of mine, which has often been so tired and worn in meetings when I have tried to preach the Gospel; these knees that have helped me to get down and humble myself before God, Jesus says He will let me bring them along; and these feet which have been weary in doing errands for Him, will all be there. There will be no more pain there, no more tired lungs and weary bodies. I can well afford to go hungry, alone and tired now, in order to see Him who has loved us and given Himself a ransom for us, whom we have not seen. Praise God! "Your redemption draweth nigh."

O bless God! When I view the terrible sufferings of the cross, the triple tragedy of Calvary, when I see Him die between two thieves, it breaks my heart. "He saved others, Himself He cannot save." May God help us this morning! O

that we might get a glimpse of Jesus in His love and mercy as we have never seen Him before! He died for you and for me because He loved us.

This life of Jesus has a counterpart in your life and mine. If you ever follow Jesus to Calvary, there will have to come an hour of humiliation, of impoverishment; an hour of suffering, an hour of separation from everything in this world. As He left His Father, you will have to leave your kindred; as He left Heaven, you may have to say good-bye to home, if you follow Jesus. There must be an emptying out of everything, a separation from everything, you must choose poverty in order to become rich. You will have to say one everlasting "yes" away down in the depths of your soul. You will never question God again. There is no more cavil in your soul. As He was led like a sheep, dumb before His shearers, you will be dumb to your friends and folks, if you follow Jesus all the way to Calvary. You will say, "Lord, it is sweet to follow thee." You will go with Him anywhere. Not only does it mean an hour of suffering in your *life*, but even unto *death*,—all the way to Calvary.

It will not only be an hour of suffering in your life, but it will be an hour of glorious triumph.

There will be no more fault-finding with God's plans. You will follow Jesus all the way to Calvary and you will let your Methodist preacher, Baptist preacher, or Presbyterian preacher drive the nails to nail you to the cross ; you will let your own folks bring the vinegar and gall and give it to you ; everything will be dark around you, but He will give you grace ; you will never be alone anymore. Can you take this step, beloved? Are *you* going all the way to Calvary? It will be sweet to meet with Jesus of Calvary. It will be sweet to meet with father, it will be sweet to meet with mother and loved ones. I wonder how many can say, "Brother Fergerson, I know what you have been talking about. I have made the consecration ; God has sanctified my soul." Stand up. All who will make the consecration ; all who will go with Jesus all the way to Calvary come to this altar.

(Immediately the altar was crowded and for two hours there was weeping and praying, and many found the Christ who died for them.)

A MERRY HEART.

"A merry heart is a good medicine." (Prov. 17:22 margin.) From the abundance of the heart the mouth speaketh. The mouth and tongue with the lips, are an index to the heart. *"He hath filled my mouth with laughter."* God fills the mouth by first filling the heart. The religion of Jesus Christ differs from other religions in that it begins with the heart. Here is the seat of all troubles and ailments of life. It is uphill business to try to live something we have not. When the heart is right the whole life will harmonize, both outward and inward. It is automatic, works both going and coming. What is in us will come out. My thoughts today become acts tomorrow, hence the importance of right thinking. *"As a man thinketh in his heart, so is he."* In the eternal fitness of things we naturally drift to the things we love. Show me what a man loves and I will show you what he is in his heart. We gravitate the way our thoughts run.

"A merry heart maketh a cheerful countenance."

(Prov. 15:13.) "*Jesus was anointed with the oil of gladness above His fellows.*" (Heb. 1:9.)

"*He that is of a merry heart hath a continual feast.*" (Prov. 15:15.) There is such a thing as having a merry heart, and not only that, but having it all the time. Hallelujah! A *continual* feast. Praise God for a well-loaded table all the time. If other folks have lost their appetites and are not spiritually hungry, I can't help that; I am going on and eat and enjoy the *continual* feast. Glory!

Oh, for more cheerful countenances around our homes. "*And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance.*" (I Sam. 17:42.) How the devil hates folks who are brimming full of joy and sunshine. Notice David with his old-fashioned, backwoods experience of full salvation, face aglow with the shine of Heaven. He puts only one smooth stone in his sling and slays the giant at the first shot. It is true to this day. The bright faces of God's true Davids are meeting the enemies of God on every hand and slaying them unmercifully. This old sinful world cannot stand the shine of God in the countenance of His dear children. The joy of the Lord is their strength.

"For the Lord taketh pleasure in His people: He will beautify the meek with salvation." (Psa. 149:4.) The margin says, *"He will beautify the meek with victory."* That is, victory will be seen in their countenances. Thank God! If we have the victory, let us look like it. I say Glory! Pass the sunshine along!

A POPULAR ERROR CORRECTED.

One of the popular errors of the day concerning the doctrine of entire sanctification as a second work of grace subsequent to regeneration, is that before he died Mr. Wesley repudiated the doctrine. Dean Tillet, in his book, "Personal Salvation," says: "During the last twelve or fifteen years of his life John Wesley gave up all insistence upon instantaneous sanctification," that he "quietly let it drop."

This is the dodge the preachers take and in some parts of the country we find many well beaten paths leading to it.

Now let us compare these errors with the historic fact, and writings of Mr. Wesley himself and see where we land.

Mr. Wesley died March 2, 1791. Some think he changed his view in 1784, from the fact that in the abridgment of the Seventh Article of Religion he left out some words on the teaching of inbred sin. In 1785, six years before his death, he wrote to Rev. Freeborn Garretson: "It will be well as soon as any of them find peace with God to exhort them

to 'go on to perfection.' The more explicitly and strongly you press all BELIEVERS to aspire after *full sanctification as attainable now by simple faith*, the more the whole work of God will prosper." (Vol. 7, page 184.)

Sept. 15, 1790, just five months and seventeen days before his death, he wrote to Robert Carr Brackenbush, Esq.: "I am glad Brother D—— has more light with regard to *full sanctification*."

"This doctrine is the grand *depositum* which God has lodged with the people called Methodists, and for the sake of propagating this chiefly he appears to have raised us up." (Vol. VII., page 153.)

On Nov. 26, 1790, just three months and six days before his death, he wrote to Dr. Adam Clarke "To retain the grace of God is much more than to gain it; hardly one in three does this."

"And this should be strongly and explicitly urged on all those who have tasted perfect love. If we can prove that any of our local preachers or leaders, either directly or indirectly speak against it, let him be a local preacher or leader no longer. I doubt whether he should continue in the society, because he that could speak thus in our congregation cannot be an honest man." (Vol. VII., page 206.)

In the evening of Feb. 27, 1791, only four days prior to his death, he said: "We must be justified by faith, and then GO ON TO FULL SANCTIFICATION." (See Stephen's History of Methodism, Vol. II, page 371.)

In Tyerman's Life of Wesley, Vol. III, page 645, Wesley wrote to Rev. John Booth: "Whenever you have the opportunity of speaking to BELIEVERS, urge them to go on to perfection. Spare no pains, and God, even our God, will give you his blessing."

Scholarly men of authority in either wing of Methodism, in their writings and church history have always interpreted Mr. Wesley's writings to the very day of his death, and have so understood them to teach none other doctrine than that Christians are to go on to *full sanctification* and be made perfect in love in this life.

It is too late in the day for modern Theologians as Huntington, Mudge, Tillett and others to reverse the teaching of the Church from Wesley's time to the present day.

Amid the storm of unbelief and "Blasting at The Rock of Ages," and while the enemy comes in like a flood in doctrines of error as Christian Science, Unitarianism, Swedenborg doctrine, Telepathy,

Mind Science, Odylic Force, Spritualism, Second Probation, Black Arts, Clairvoyance, etc., etc., God is raising up a new crop and generation of Holiness Preachers, turning them out of our Holiness Colleges with hearts filled with Perfect Love and heads filled with sense, and they are going to cut counter the modern teaching of the day and plank down the majestic imperial rock-ribbed character, and with the word of God will turn back the tide of unbelief and precipitate a great revival of Bible salvation that will overthrow false religions and puncture the bubbles of erroneous teaching. Amen! On with the revival of HOLINESS.

POINTED PARAGRAPHS.

If you come out at the little end of the horn you can "toot" it.

God hangs blessings on the pegs of faith as fast as we drive them.

The hindrance to holiness today is not great vice, but mean virtue.

To preacherize the world is one thing, to Christianize it quite another.

The sorrow that stops short of right doing, is not, nor ever can be, true repentance.

Nehemiah worked on the hill of "O Yes" while his enemies loitered in the valley of "O no."

In the gale of adverse winds, adjust your sails, steer the gear, and go somewhere; that beats a dead calm.

The ministry of solitude can be substituted by nothing, nor can any one improve the art of meditation, but by practice.

Like railroading, in the absence of a positive command, stay where you are until further orders; that is patience . . . love stretched out.

Prayer is simply opening all the gates toward Heaven, and letting down the bars for God to come in.

Holiness is the greatest cog-wheel in all the machinery of God, shrunken to the main shaft of His church, cast solid, unadjustable, and when it turns, it turns all the lesser wheels.

A SWARM OF BEES.

Dear reader, here is a swarm of God's honey bees ;
let them settle in your heart, and they will make
honey for you in the days and years to come.

Be saved. Isa. 45:22.

Be holy. I Pet. 1:16.

Be sober. I Pet. 5:8.

Be discreet. Titus 2:5.

Be vigilant. I Pet. 5:8.

Be perfect. Matt. 5:48.

Be diligent. II Pet. 3:14.

Be happy. Psalm 128:2.

Be faithful. Rev. 2:10.

Be pitiful. I Pet. 3:8.

Be courteous. I Pet. 3:8.

Be courageous. Josh. 1:7.

Be ye thankful. Col. 3:15.

Be ye transformed. Rom. 12:2.

Be of good comfort. II Cor. 13:11.

Be ye also patient. James 5:8.

Be ye also ready. Matt. 24:44.

Be of good cheer. John 16:33.

Be not faithless. John 20:27.

Be of one mind. II Cor. 13:11.

Be not slothful. Judges 18:9.

Be of good behavior. I Tim. 3:2.

Be strong in the Lord. Eph. 6:10.

Be wise as serpents. Matt. 10:16.

Be filled with the Spirit. Eph. 5:18.

Be joyful in the Lord. Psalm 35:9.

Be the husband of one wife. I Tim. 3:2.

Be kind and tender hearted. Eph. 4:32.

Be as harmless as a dove. Matt. 10:16.

Be glad in the Lord and shout for joy. Psalm

32:11.

Be not righteous over much. Eccl. 7:16.

Be patient toward all men. I Thess. 5:14.

Be not conformed to this world. Rom. 12:2.

Be not overcome with evil. Rom. 12:21.

Be not greedy of filthy lucre. I Tim. 3:3.

Be not wise in your own conceits. Rom. 12:16.

Be instant in season and out of season. II Tim.

4:2.

Be a vessel unto honor sanctified. II Tim. 2:21.

Be kindly affectioned one to another. Rom. 12:10.

Be strong in the grace of Jesus Christ. II Tim. 2:1.

Be not soon shaken in mind or troubled. II Thess. 2:2.

Be ye clean that bear the vessels of the Lord. Isa. 52:11.

Be blameless and harmless the sons of God, in the midst of a crooked and perverse nation. Phil. 2:15.

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. I Pet. 3:15.

THE SINFULNESS OF SIN.

"That sin by the commandment might become exceeding sinful." (Rom. 7:13.)

Sin is the most subtle thing in the universe. It insinuates itself so gradually into the lives of people that they know not its progress until the nature is so corrupt as to be capable of the darkest crimes.

The principle of sin is unbelief; its essence, enmity to God; its development, disobedience. This trinal nature of sin can be seen when it is in the soul. 1st. Its principle, unbelief, takes the place of faith in God. 2d. Its essence, enmity to God, takes the place of love to God. 3d. Its development, disobedience, takes the place of obedience to God.

Not only does sin exist in transgressions and overt actions, but also in omission. *"He that knoweth to do good and doeth it not, to him it is sin."*

As an illustration: When Belshazzar gave a feast to a thousand of his lords down in Babylon and Daniel was summoned to interpret the handwriting on the wall, this prophet of God, in explaining the

meaning of the message, declared the ground of condemnation of the king to be none of the grosser offenses of which he had been guilty, though at that very time he had been indulging, with his princes and nobles, in the orgies of the most obscene blasphemy; but the condemnation was summed up in these simple words: "*The God in whose hands thy breath is and whose are all thy ways, HAST THOU NOT HONORED.*"

In the New Testament we read how Herod, after an oration, so complacently received the adulations of the people of Tyre and Sidon; and the angel of the Lord smote him with a dread disease that he fell dead, and the simple reason given in the Word of God is, "*He gave NOT God the glory.*"

Again, when the foolish virgins were shut out at the marriage supper it was because they failed to have oil in their lamps.

Jesus says that at the Judgment many shall hear the awful denunciation, "*Depart from me; I never knew you,*" the reason He gives being, "*Inasmuch as ye did it NOT to one of the least of these, ye did it NOT to me.*"

But sin does exist in actions, words and deeds, as well as in omission. It extends into the habits, states,

conditions and characteristics of our lives. Many times before people are sanctified wholly and have carnality uprooted and eradicated from their hearts, when they get down to pray, there is a subconsciousness in the soul, behind the will, of something telling them that they have not complete victory over this virus of Hell. No wonder God said, "*The heart is deceitful above all things, and desperately wicked; who can know it?*"

Men sin against their better judgment, against light, against love, and worst of all, against God.

This thing called SIN is spelled with three letters, and has the hiss of the serpent in the very pronunciation. This spawn of Hell, sired in the dungeons of dark damnation; this thing which is foreign to God, will shut us out of Heaven if we have it in our hearts. It has withered, and blighted, and blasted, and damned multiplied thousands gone before; it is wrecking lives, breaking hearts and ruining homes today; but it can never be turned loose in Heaven; hence, if we die with it in our hearts, we will be damned forever.

God help you, reader, if you have not already done so, to seek a clean heart, and have the blood of Jesus which cleanses us from all sin applied to your heart.

SOME FACTS ABOUT HELL.

In this day of popular religions, and religious fads, a man is considered not bright if he believes the statements of the old Book concerning a Bible Hell.

Notwithstanding the unbelief, the fun making, the writing of volumes against it, the cunning sophistry and ingenuity of the human and carnal mind in deriding it; after all is said and done, the fact remains unchanged: **THERE IS A HELL.**

But, says one, while that is true, Hell is only figurative. I grant that the language of the Book is, but the figure is never so real as the thing itself, on the principle that the shadow of a man is not so real as the man himself. If the fire we have in our stoves and engines and furnaces in this country is only figurative, then what would the *real* be? And I have to tell you that the fire spoken of will burn you. Not only the physical, but the spiritual man. The hand of a corpse could be burned off without it being removed from the flame, or drawing back, from the fact that the spirit had made its exit from the tenement of clay; showing that the spiritual man

can be burned with real fire. Now, if the spirit can be burned in reality, here in this world, why not in the next?

On the principle that every negative has its opposite in the material and scientific world, so surely will the negative and positive obtain in the spiritual realm. One could not exist without the other. So Hell will be the exact opposite of Heaven. What Heaven is not Hell is.

In Heaven there will be law, but in Hell there will be anarchy; in Heaven there will be love, but in Hell there will be hate; in Heaven there will be joy, but in Hell there will be sorrow; in Heaven there will be music, but in Hell there will be discord; in Heaven there will be rest, but in Hell there will be no rest day nor night forever; in Heaven there will be light, but in Hell there will be the blackness of darkness forever.

If it is true, as some people try to make themselves believe, that there is no Hell, then God is the greatest falsifier the world has ever known, and the Bible the greatest farce in this country, and sensible people should quit going to church, burn their Bibles, turn off their preachers and do something that has some sense to it. On the other hand, if there IS a

Hell (and we all know there is), then we preachers should preach, act and live like we believed it to be true. When men repeat a thing it sometimes loses its value, but when God repeats a thing it multiplies and immediately engages our attention.

God, through the inspired writer, took particular pains to tell us all about Hell.

HE TELLS US WHO GOES TO HELL.

"The wicked shall be turned into Hell, with all the nations that forget God."

"The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

1 Cor. 6:9-10.

Along with this God presents us with another photograph fully as vivid, and equally as positive in

saying they cannot go to Heaven; and that is the same as saying that they go to Hell.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19, 21.

HE TELLS WHAT THEY ARE DOING IN HELL.

"And in Hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Luke 16:23, 24.

A. WAILING:

"The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:41-42.

B. SUFFERING:

"I will therefore put you in remembrance though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 5:7.

C. REMEMBERING:

"But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Luke 16: 25.

There is no doubt in the writer's mind that the worm that shall die not will be memory.

A soul lost in an eternal Hell will have all eternity to remember. Who can conceive of the tortures of Hell to the people who deliberately made their choice in time and for eternity against God? Think of

the pangs, and sorrows, and woe that await a lost soul in Hell! The very fact of eternal existence with the consciousness of God's unmitigated wrath and hatred is enough to make one turn from his evil ways; to say nothing of the awful suffering throughout an endless eternity.

A merciful and holy God who loves us better than an earthly father could love us, is doing all He can to stop us in our mad career and plunge to eternal darkness; to keep us out of the lake of fire.

Read these red lights that God swings across our path as we hasten to the Judgment: "Bottomless pit," "lake of fire," "blackness of darkness forever," "everlasting destruction," "gnashing of teeth," "everlasting punishment," "suffering the vengeance of eternal fire," "tormented with fire and brimstone," "cast into the lake of fire," "reserved in everlasting chains under darkness," "everlasting burnings," "gnawing tongues for pain."

Reader, the pale horse of death with his rider is on your track, and he will come suddenly into view some of these days as if rounding a curve, and when he levels his arrow at your quivering heart you will pay that last of all debts. And if you are not saved the devil will drag your lost soul behind the swelter-

ing walls of Hell, where demons will sink their venomous fangs into your deathless spirit, and with hellish glee mock you in your misery. You may scream and run and fly to the farthest outposts, but you will never find any exit from that dark world. You may scale the loftiest turrets of darkest mountains, threading inky chasms, traversing dingy hills and smoldering plains, but the Book says you will be tormented day and night forever. You will be swept on by the billowy blast of rain of fire, and hail of brimstone, into the lake of fire, where the black billows of damnation roll high, where the smoke ascends in serpentine trails, emitting smoke and flame in the blackness of darkness above where the outraged justice of a holy God plies her lightning wrath like a weaver's shuttle in every direction. Not only will you be in Hell, but you will be LOST in Hell, and LOST FOREVER.

HELL.

WHAT IS IT?

1. A lake of fire. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15.

2. A bottomless pit. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand." Rev. 20:1.

3. Everlasting burnings. "Who among us shall dwell with everlasting burnings?" Isa. 33:14.

4. A furnace of fire. "And they shall cast them into a furnace of fire." Matt. 13:42.

5. Everlasting destruction. "Who shall be punished with everlasting destruction from the presence of the Lord." 2 Thess. 1:9.

6. A place of torments. "And in hell he lift up his eyes, being in torments." Luke 16:23.

7. A place of everlasting punishment. "And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. 25:46.

8. A place where people pray. "And he cried

and said, Father Abraham, have mercy on me." Luke 16:24.

9. A place of wailing. "There shall be wailing and gnashing of teeth." Matt. 13:42.

10. A place of weeping. "There shall be weeping and gnashing of teeth." Matt. 8:12.

11. A place of sorrows. "The sorrows of hell compassed me about: the snares of death prevented me." Psalms 18:5.

12. A place of outer darkness. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25:30.

13. A place of no rest. "And they have no rest day nor night." Rev. 14:11.

14. A place where men gnaw their tongues. "And they gnawed their tongues for pain." Rev. 16:10.

15. A place of bodily sores. "And blasphemed the God of heaven because of their pains and their sores." Rev. 16:11.

16. A place of blackness and darkness. "To whom is reserved the blackness of darkness forever." Jude 13.

17. A place of unquenched fire. "And the fire is not quenched." Mark 9:48.

18. A place of brimstone. "And he shall be tormented with fire and brimstone." Rev. 14:10.

19. A place where men drink the cup of God's wrath. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. 14:10.

20. A place where loved ones are not wanted. "I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment." Luke 16:27-28.

21. A place of thirst. "And send Lazarus, that he may dip the tip of his finger in water, and cool my tongue." Luke 16:24.

22. A place of uncleanness. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15.

23. A place of burning breath. "Your breath, as fire, shall devour you." Isa. 33:11.

24. A place of unceasing torment. "And the smoke of their torment ascendeth up forever and ever." Rev. 14:11.

25. A place of damnation. "But he that shall

blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

Mark 3:29.

26. A place that is down. "Hell from beneath is moved for thee to meet thee at thy coming."

Isa. 14:9.

27. A place where soul and body are destroyed together. "But rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28.

28. A place where God desires none to go. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezek. 33:11.

29. A place prepared for Satan and fallen angels. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

30. A place of unending duration. "And these shall go away into everlasting punishment." Matt. 25:46.

31. A place which will continue as long as heaven; for the same word in the Greek, which is used to express the duration of heaven, is also the one which is used to express the duration of hell. It is "*aionios*," meaning "without end."

WINTER'S COMING ON.

The rustling of the Autumn leaves a-down the glade
and o'er the hill,

Leaping, dancing, flying at the wind's own capering
will,

Tell me Summer days are ended, that the sultry
blasts are gone,

That the snow will soon be falling, for the Winter's
coming on.

The goldenrod has faded and the fields are clothed
in brown;

The cricket's prayers are ended and the robin makes
no sound;

The rocking of the woodlands crooning out their
solemn song,

Tell me Summer days are over, that the Winter's
coming on.

The household gathers early from the field, the
school, the town;

The old hearth with its brightness sheds its glory
all around,

Where heart, and life, and memory weave their
 creed to early dawn,
While the howling winds around us tell us Winter's
 coming on.

The face of dear old Mother as she tucks the dear
 ones in,
Father reading, nodding, dozing, spite o' children's
 merry din;
Once a-bed we closely cuddled, o'er our heads the
 cover drawn,
While the frisky winds without would whisper,
 "Winter's coming on."

THE JUDGMENT.

“For the great day of his wrath is come, and who shall be able to stand?” Rev. 6:17. There seems to be but one day that God calls a “Great Day,” and that is the day of His wrath or judgment. “It is appointed unto men once to die, and after that the judgment.” This day is on our track, and it is only a question of time until we are overtaken. The great question that concerns us is, “Who shall be able to stand in that day?” In God’s description of that day, He says, “Howl ye, for the day of the Lord is at hand. It shall come as a destruction from the Almighty, therefore every man’s heart shall melt.”

Man may be full of courage and hard-hearted now ; but according to this, there will be a day when every heart will melt, and pangs and sorrow shall take hold of them. They shall be in pain as a woman that travails ; they shall be amazed one at the other, and every face shall be as flames. “Behold the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate, and

he shall destroy the sinners from out of it, for the stars of heaven and the constellations thereof shall not give forth their light. The sun shall be darkened in his going forth, and the moon shall not cause her light to shine, and I will punish the world for their evil, and the wicked for their iniquity, and I will cause the arrogance of the proud to cease and will lay low the haughtiness of the terrible."

He furthermore says: "The great day of the Lord is near, and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly." That day is a day of wrath, and a day of trouble, and a day of distress, and a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.

It is a day when He will tread the wine-press of the fierceness of wrath, of His anger; when men shall drink of the wrath of God that is "poured out without mixture into the cup of his indignation;" when they shall be tormented with fire and brimstone; when "the smoke of their torment will ascend up for ever and ever, and they have no rest." A day when God will rain fire, and a terrible tempest on the wicked. A day when men shall be punished with "everlasting destruction from the presence of

the Lord and from the glory of his power." A day when God will "lay righteousness to the line and judgment to the plummet."

And as the shepherd divides the sheep from the goats, so God will divide the righteous from the sinners. Those on the right hand will hear Him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And to those on the left He will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." In that day when men will have to give an account of every idle word, for the deeds done in the body, whether good or evil. In that day He will bring to light the hidden things of darkness, and make manifest the counsels of men's hearts, and He will bring "every work into judgment, with every secret thing, whether it be good or whether it be evil." In that day the sea will give up the dead which are in it, and death and Hell will deliver up the dead that are in them, and men will be judged according to their works, and whosoever is not found written in the book of life will be cast into the lake of fire.

In that day the dead, both small and great, shall stand before God, and the books will be opened, and

men will be judged according to the things written in the books.

“You are writing down your own book of life
Day by day, a record foul or fair.
O how great shall be your joy,
If you make that record clear,
For your books will all be brought to view.
You are writing down the thoughts you think.
You are writing down the deeds you do.
Whether spoken or unheard,
You are writing every word.
By and by your books will all be brought to view.”

In that day God will rip this old earth open with spasms and earthquakes, and “the sun shall become like sackcloth, and the moon shall become as blood, and the stars of heaven shall fall; then the kings of the earth and the great men and rich men and mighty men shall cry for the rocks and the mountains to fall on them and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb.” In that day men will want mercy, but it will be *too late* to pray. The white-winged angel of mercy will have flown forever. Men will be speechless in that hour, and it will be *too late* to pray.

Reader, if you are not sheltered under the blood, in that hour as you near the gates of death, shadows full of phantom shapes will stare at you on every side. Images of terror will rise to meet you. Deeds of the past will stretch out their bony hands to push you into an eternal Hell. Despair will mock you in your misery. Agony will tender to your burning and parched lips her fiery cup. Remorse will rend your conscience, and regret will clutch at the throat of memory while you are being swept on the billowy blast of the everlasting storm that rains fire and brimstone in a devil's Hell. On the black-crested waves of damnation you may lift your fruitless cries, but you will sink in the bosom of the lake of fire to be lost forever.

If you are not saved, repent and turn to God, find shelter under the blood, and you will never fear that awful day of Judgment.

HE THAT HATH WROUGHT US.

2 Cor. 5:5.

Here the forging and rough hewing—Yonder the building.

Here the quarry lands and blasting—Yonder the beautiful temple.

Nursery grounds here—Lebanon Hills yonder.

Laboratory here—Immortal essences yonder.

Here the pearl waters, diamond beds, grinding, chiseling, polishing—Yonder His jewels.

Keyed here 'mid thundering and lightning—Yonder we rise to the symphonies of the skies.

Washing, ironing, fine linen here—Marriage supper of the Lamb yonder.

Seed time here—Harvest by and by.

Sowing in tears now—Bringing in sheaves yonder.

Pilgrims and strangers here—Home yonder.

Groans, sweat, crying and dying here—Peace, rest, quietness, assurance, eternal life there.

HEART LIFE.

To maintain one's position among men is the barrier that holds some men back from committing sin, and not the fear of God: hence in His sight they are held equally guilty with those who commit sin. The thoughts reveal the heart life. Small straws determine which way the wind blows. The bee seeks the flowers it loves best.

So with one's thoughts. Our thoughts run to the things we love best. "As a man thinketh in his heart, so is he."

SOME CHARACTERISTICS OF GOD'S HOLY PEOPLE.

A SEPARATED PEOPLE.

Richly laden are the promises of God to His obedient children. Truly we are severed "from the nations round about us, and chosen to be a *special people* above all the people upon the face of the earth." (Deut. vii, 6.) Nor has the Lord chosen us because we are more in number than any people, but He has set His love upon us because we were THE FEWEST OF ALL PEOPLE. (Deut. vii, 7.)

The scarcity of the article increases its value. Great wealth is sometimes conveyed in small packages.

God's holy people, exploring Canaan, bring consternation to the enemies' ranks wherever they go. They load to kill. The missiles of truth from His agents do execution. They hit with the edge of the board. The giants flee when God's holy people come marching through the land, "fair as the moon, clear as the sun, and as terrible as an army with

banners." (Cant. vi, 10.) They are above all the people upon the face of the earth.

A PEOPLE THAT DWELL ON HIGH.

This is a high profession—"He shall dwell on high"—margin, heights or high places. (Isa. xxxiii, 16.)

"He beholds the land that is afar off," and not only that, he "sees the King in His beauty." (Isa. xxxiii, 17.) Beholding the land afar off implies a telescopic eye. Now he adjusts his telescope of faith, and that which was afar off is brought nigh. As the room must be darkened and all the lights shut out, to get the best view through this world's telescopes of the planets, so we must shut out all human reasoning and light of this world's "wise-acres" to enter and dwell in this land. By a simple act of faith in the shed blood of Christ, make one bold dash for Jordan and go through at any cost.

Then too, "his bread shall be given him and his water shall be sure." Here is a promise that you will never starve to death. Although the devil tries to make us believe we will if we enter into this experience, we know he is a liar. And, then, here is an unbounded promise from our Father to

sustain us: "And the Scripture can not be broken." (John x, 35.) Well do we remember how the devil magnified and brought before our vision the poorhouse, and tried to scare us out; even some of our friends and kindred joined him; but we turned a deaf ear to it all, and followed our Joshua on to victory, and entered the land. The best of all is, our habitation is *safe*.

A SAFE PEOPLE.

"His place of defense shall be the Munitions of Rocks." The raging storms and roaring breakers of a hundred generations may beat and break at the base of this Gibraltar, but you are safe, "and His children shall have a place of refuge." (Prov. xiv, 26.) No enemy can scale the battlements of this defense.

These "rock-dwellers" know no defeat, and are perfectly safe, therefore a happy people. "Let the inhabitants of the rock sing, let them shout from the top of the mountains." (Isa. xlii, 11.) They can sing and shout as no other people, on Monday, wash-day, scrub-day, and all other days.

"Happy is that man that maketh the Lord his

trust, and respecteth not the proud, nor such as turn aside to lies." (Psa. xl, 4.)

"Happy are they that dwell in Thy house, they shall *still be praising Thee*." (Psa. lxxxiv, 4.)

"Happy is the people that *know the joyful sound*: they shall walk, O Lord, in the light of Thy countenance; in Thy name shall they *rejoice all the day*, and in Thy righteousness shall they be exalted." (Psa. lxxxix, 15, 16.)

A BLESSED PEOPLE.

Now, in Deuteronomy xxviii, 12, we are told that "the Lord shall open to thee His good treasure * * * and bless all the work of thine hand: and thou shalt *lend unto many* nations and thou shalt not borrow." God's children are never out borrowing, they are rich, and are able to lend and give away. When I was a boy on the farm they used to send me to the neighbors to borrow fire when we were out. Many are doing that thing in religion to-day. "They are out." They are all the time borrowing or warming by some one's fire but their own. You will see them at camp-meeting in a nicely-furnished cottage, at all the services with pencil and paper; they always know who the best

evangelist is, and it is always the one that's not there that year. They don't sweat and groan around the mourners'-bench; their linen stays in its proper place, and don't sweat down, like the most of folks.

A LIBERAL PEOPLE.

Thank God, there is an experience where you can lend and give away all you have all the time; and the more you practice it, the more you have to hand out. "There is that scattereth, and yet increaseth; and *there* is that withholdeth more than is meet, but *it tendeth* to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." (Prov. xi, 24, 25.)

"The Lord shall open unto thee His good treasure, the heaven, * * * to *blcss all the work of thine hand.*"

"And the Lord shall make thee plenteous in goods."

"And the Lord shall command the blessing upon thee in thy storehouses."

"And the Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they

shall come out against thee one way, and flee seven ways."

"There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon."

PEOPLE THAT ARE AHEAD.

The world puts us behind, but God puts us ahead. "For that which is highly esteemed among men, is abomination in the sight of God." (Luke xvi, 15.) What men put on top, God puts underneath. Men put riches, pleasure, luxury, and in fact everything else ahead of a holy life. Gold seems to be at the top here, but we will walk on it in heaven. The Lord wants us to lead and not to follow. In other words, we are to "set" the fashions, and not follow them.

When the newly-elected governor moved in, to take up his duties, and sent his children to school, they returned sad-hearted because the other children had made fun of their clothes. The governor told them to go back and tell the ones that had ridiculed them that they were the governor's children, and had come to lead the fashions, and not to follow them.

A PEOPLE THAT ARE ON TOP.

"Thou shalt be *above only* and shalt not be beneath." They may cover us up with argument and reasoning, but we have the goods. Somehow or other, we are soon on top, flying our flags. We may have to go to Potiphar's prison or through the lion's den, but it only means that we are to soon sit on the throne; and the very things that Satan throws in our way to make us stumble are only stepping-stones to lift us higher and nearer to God. Hence, always on top.

Now, in the eleventh chapter of Deuteronomy He says: "For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all His ways, and to cleve unto Him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you: for the Lord your God shall lay the fear of you,

and the dread of you upon all the land that ye shall tread upon, as He hath said unto you." (Deut. xi, 22-25.) Here He promises to fight our battles, give us unlimited possessions, and put the fear of us on the land. Then again, in Joel, He promises us that we shall have plenty.

"And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dwelt wondrously with you: and my people shall never be ashamed." (Joel ii, 26.)

A SATISFIED PEOPLE.

Then in the twenty-fourth verse He says we shall have the overflow blessing: "And the floors shall be full of wheat, and the fats shall overflow with wine and oil." (Joel ii, 24.) Furthermore, He promises us that we shall be satisfied, and not only satisfied, but *abundantly* satisfied: "They shall be *abundantly satisfied* with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." (Psa. xxxvi, 8.)

Now, here we are at the river, and it is a river of pleasure. This is just one of His rivers. God's rivers are many. He has rivers of *peace, delight, joy, life, quietness, assurance, satisfaction*, etc.

"His rivers are full." Throw away your cup and wade in—there is plenty. O, that you would harken to Him, dear reader! that *your* "peace may be as a river, and your righteousness as the waves of the sea." (Isa. xlvi, 18.) You may not only enjoy the waters of Shiloh, that "go softly" "and rejoice," but, behold, the Lord will bring upon you "the waters of the river strong and many; * * * and he shall come up over all his channels, and go over all his banks." It will not only overflow Judah, but he shall overflow and stretch out and "fill the breadth of the land." (Isa. viii, 6-8.) Hallelujah!

"Enlarge the place of thy tent, and let them stretch forth the curtain of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." (Isa. liv, 2, 3.) The creeks and rivers are out of their banks. "Let thy fountains be dispersed abroad, and rivers of waters in the streets." (Prov. v, 16.)

Come on, there is plenty, and to spare. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst

come. And whosoever will, let him take the water of life freely." (Rev. xxii, 17.)

Not only are we to drink at the river, but we shall be "*abundantly SATISFIED with the fatness of Thy house.*" "And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the Lord." (Jer. xxxi, 14.)

In order to be fat and flourishing and satisfied, we must eat at His table, and not only that, but we must sleep where we take our meals. "He giveth His beloved sleep." "When thou liest down, thou shalt not be afraid; yea, thou shalt lie down and thy sleep shall be sweet." (Prov. iii, 24.)

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (Isa. lv, 1, 2.) Folks that spend their time and money for that which satisfieth not need not expect to enjoy a Canaan experience.

A WELL-FED PEOPLE.

"Eat ye that which is good." That is, eat at the Lord's table, where the "good" things are; for that is all that His true servants put on the table, for the simple reason He don't furnish anything for His table that is not good. "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." (Psa. ciii, 5.) "The righteous eateth to the satisfying of his soul." (Prov. xiii, 25.) "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." (Psa. xxiii, 5.) "If ye be willing and obedient, ye shall eat the good of the land." (Isa. i, 19.) "The meek shall eat and be satisfied: they shall praise the Lord that seek Him." (Psa. xxvii, 26.)

"Now, therefore, give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth forever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children forever." (Ezra ix, 12.)

On our Father's table is found "wine that maketh glad the heart of man, and oil to make his face to

shine, and bread which strengtheneth man's heart." "Thou shalt eat bread without scarceness, and thou shalt not lack anything. * * * When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He has given thee." (Deut. viii, 9, 10.)

A HEALTHY PEOPLE.

"They shall still bring forth fruit in old age; they shall be fat and flourishing." (Psa. xcii, 14.) Flourishing in the margin here is marked "green." That is, they shall have an ever green experience. "Instead of the thorn shall come up the fir tree." The fir is evergreen. They shall be green and flourishing continually.

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isa. lviii, 11.) Notice, He will guide (not drag) us continually (not by spells), satisfy our souls in drought. This enables us to "drink running waters out of our own well." (Prov. v, 15.) And when all the little surface springs around dry up, we have an abundance of water in our spring, from the fact

that we have dug deep and struck water that never faileth, or, as the margin has it, "never deceives."

In order to be fat and flourishing, healthy and satisfied, we must eat the right kind of food, drink pure water (that is, at the Fountain that never runs dry), and take proper exercise; for these are all necessary and conducive to good health to the soul.

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth." (Jer. xxxiii, 6.)

"And that ye may prolong your days in the land, which the Lord sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey." (Deut. xi, 9.)

"So that thy youth is renewed like the eagle's." (Psa. ciii, 5.)

The above Scriptures are proof positive that the people that are in the land are a healthy, long-lived people:

"And the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity." (Isa. xxxiii, 24.)

"With long life will I satisfy him, and show him my salvation." (Psa. xci, 16.)

A JOYFUL PEOPLE.

Not only are the inhabitants of Canaan healthy, rugged, and satisfied, but they are a *joyful people*. "Thou shalt make me full of joy with Thy countenance." (Acts ii, 28.) They gaze at the King and look on His countenance until they are "changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii, 18.) They live as it were, in the immediate presence of God. "In Thy presence is fulness of joy." (Psa. xvi, 11.)

"The kingdom of God is * * * righteousness and peace and joy in the Holy Ghost." (Rom. xiv, 17.) According to this analysis, one-third of religion is joy. "In whom, though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory." (1 Pet. i, 8.) "Therefore with joy shall ye draw water out of the wells of salvation." (Isa. xii, 3.) "They eat their bread with joy, and drink wine with a merry heart; their garments are always white, and their head lacks no ointment." (Eccl. ix, 7, 8.) They "sing for joy." (Isa. lxv, 14.) They "shout for joy." (Ezra iii, 12.) They "leap for joy." (Acts xiv, 10.) They

"offer sacrifices of joy." (Psa. xxvii, 6.) They are "filled with joy." (Acts xiii, 52.) Their "joy increases." (Isa. xxix, 19.) "The joy of the Lord is their strength." (Neh. viii, 10.) Their joy is "full." (Psa. xvi, 11.) Their joy is "everlasting." (Isa. xxxv, 10.)

And what shall I more say?—for the time would fail me to tell of David before the Ark, the cripple at the Gate Beautiful, of the crowd that descended the Mount of Olives with our Savior, of Gideon's pitcher brigade; also of the folks that crossed Jordan, and of Ezra's crowd,—how that, with joy and shouting, they danced before the Ark, went walking, leaping, and praising God through the temple, made the Pharisees mad, put to flight the armies of the Midianites, laid the corner-stone for a Holiness Church, knocked down Jericho, took Ai, and cleaned up the whole land.

A PROSPEROUS PEOPLE.

"Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle." (Deut. vii, 14.)

"And He will love thee, and bless thee, and multiply thee: He will also bless the fruit of thy

womb, and the fruit of thy land, thy corn, and thy wine and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which He sware unto thy fathers to give thee." (Deut. vii, 13.)

"And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee." (Deut. xxviii, 11.)

"The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thy hand." (Deut. xxviii, 12.)

"The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thy hand unto: and He shall bless thee in the land which the Lord thy God giveth thee." (Deut. xxviii, 8.)

The above Scriptures show us that every way we turn we shall prosper, and everything we set our hands to, He will bless it. These promises are unlimited, and come from God our Father. God's holy people honor Him in keeping His commandments and with their substance and with the first-fruits of all their increase, and, of course, their

"barns are filled with plenty, and their presses burst out with new wine." (Prov. iii, 9, 10.)

THEY ARE A FILLED PEOPLE.

"Their floors are full of wheat" and their "fats overflow with wine and oil." The Jews were required to appear at Jerusalem three times a year,—once at the Feast of the Passover, then at the Feast of the Tabernacles, and at the Feast of Pentecost. At the Feast of Pentecost they were to come up "full" of the firstfruits of all the land. It came at harvest, or threshing-time. When God called Gideon, he was "threshing wheat" behind the winepress. He had the blessing. Every little fellow in this land has "wheat to thresh" (the floors are full), and grapes to bruise (fats overflow), and oil in abundance.

They are always *full*. They all know how to "sack wheat;" and when the angel of the Lord comes seeking one of these "Abi-Ezerites," he invariably finds him threshing and making preparation to celebrate at Pentecost; i. e., getting ready to go to some big holiness meeting in the country somewhere. And about all he wants to talk about is, wheat and grapes, and going to meeting. Glory!

Abi means Father; Ezer means treasure (Father of Treasures—Rich). These “Abi-Ezerites” are rich, always FULL. He “fillethe thee with the finest of the wheat.” (Psa. cxlvii, 14.) And not only that, they are fuller than full; they overflow the floors. The overflow blessing is to refresh those around us; the little we can hold we need for ourselves. Their mouths are full. “Open thy mouth wide, and I will fill it.” (Psa. lxxxix, 10.) God fills the mouth by first filling the heart. “Out of the abundance of the heart the mouth speaketh.” (Matt. xii, 34.)

They are full of joy. “Now the God of hope fill you with all joy and peace in believing.” (Rom. xv, 13.) One can not know peace and joy by trying to feel them, but by believing God. We have only one case in the Bible where a fellow wanted to go by feeling, and he was fooled. That was Isaac trying to feel of Esau.

Now, peace and joy come by believing. Where faith is triumphant, joy is full, and peace “passeth understanding.” Furthermore, they are filled with the Spirit.

They are filled above measure. “God giveth not the Spirit by measure.” (John iii, 34.) They enjoy “good measure, pressed down, and shaken to-

gether, and *running over.*" (Luke vi, 38.) They are the recipients of the uncontainable "blessing." (Mal. iii, 10.) "Their cup runneth over." (Psa. xxiii, 5.) They are filled with "light" (Luke xi, 34-36), and with "power." (Micah iii, 8.) With "wisdom." (Col. i, 9, 10.) With "knowledge." (1 Cor. ii, 12.) With "righteousness." (Matt. v, 6.) With "peace." (Rom. xv, 13.) With "joy." (Acts ii, 28.) With "goodness." (Rom. xv, 14.) With "grace and truth." John i, 16, 17.) With all the fulness of God. (Eph. iii, 19.)

Then, again, they are filled with the fruit of righteousness.

"Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (Phil. i, 11.)

"And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein; that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place His name there. And thou shalt go unto the priest that shall be in those

days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us." (Deut. xxvi, 3.)

We see by the above Scripture, that we are to have on exhibition a sample of the fruit all the time; and, furthermore, we are to profess with our mouths as well. Now, some people say just live it, but don't say anything about it; but this says we are to profess with our mouths, and not only that, but we are to go to the preacher "that shall be in those days," and say it unto him; and to all the places where the Lord shall choose to have it told. We are to *profess* in this land as well as *possess*.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. v, 22.) Here is a basket well filled with the various fruit of the land.

In John xv, 8, we read that discipleship is based on fruit-bearing: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." O, reader, it is your blessed privilege to be filled with the fruit of the land, and keep it on exhibition the year round. Truly the people that

dwell in the land are a filled people, and are celebrating (showing off) every day in the year. Lord, increase the number. Amen.

A CONQUERING PEOPLE.

God's holy people will rob that king of terrors, Death, of half his spoils, by hastening from conflict to conflict; and from triumph to triumph, they will strew their lives through the years with dying, mostly done before death is aware of it, leaving this ruthless conqueror conquered, down to the mockery of killing a shadow.

The dear Lord will take His faithful children out of the world when they leave. Out of pity for their exhaustion, He will say to His angels: "Bring that hard worker out of My vineyard home to rest. I see him trembling on his staff; having spent the years in My service, bring him home to My throne that I may say, 'Well done, good and faithful servant; enter into thy joy, and sit down on My throne.'" The angels will take him with sweat on his brow, his limbs trembling, but the enemy's darts shaking from his armor. And suppose he is out of breath, and it requires angel's wings to fan him through into the upper tides:

odors from the cinnamon-groves of the New Jerusalem shall bring us to, and eternity shall suffice for an eternal rest. Glory to God, we are more than conquerors through life, and know no defeat in death!

Home at last. The voyage is over, the tempest hushed, the soul soothed; no more heart-aches; no more tired and wearied bodies; no more disappointments; no more thorns to be extracted. Blessed rest from earth's toils! Let the night swoop on, and the Euroclydon toss the sea. Let the thunders roar; all is well,—SAFE AT LAST.

Christ in the heavens to lead the way; His arms inclose us; His grace comforts us; His light cheers us; His glory enchants us; His presence satisfies us.

Standing with us in the morning of the day that knows no night, He will lead us on up, and out toward the noonday meridian of that world whose luster shall never fade, but shine the more, as the measureless expanse of eternity shall roll on and on.

A RICH PEOPLE.

“And I will give thee the treasures of darkness and hidden riches of secret places that thou mayest know that I, the Lord which call thee by thy name,

am the God of Israel." (Isa. xlv, 3.) Here we are promised *hidden riches* and *treasures of darkness*. The most valuable treasures we have, come from the dark mine; and it requires sacrifice and toil to come in possession of them, and men of this world spare no pains to find them. So God would have us understand, if we want the riches of His kingdom, we must go down in His mine and toil. The person that digs long and deep is the one that brings up the nuggets of gold when he comes forth.

Reader, are you willing, as it were, to put on old clothes, take your pick and shovel, go down in the dark and work in the damp mine, and risk everything to gain the eternal riches that never fade? Jesus says the "children of this world are wiser than the children of light." He meant by that the world puts forth every effort to get along and to get rich. They go early and late, when they are tired and when they don't feel like it, and sometimes when all hope seems to be gone, and every avenue and channel to success appears to be cut off, yet they push forward to victory. And if one fails in business he don't stop; it only makes him more determined than ever to succeed.

May God help us to see that we have just what

we are living for; and to the extent that we are laying ourselves out to obtain the eternal riches do we possess them. Our faith is the measuring-line to our experience.

"Riches and honor are with me: yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold: and my revenue than choice silver. I lead in the way of righteousness in the midst of the paths of judgment, that I may cause those that love me to inherit substance, and I will fill their treasures." (Prov. viii, 18-21.)

"But my God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. iv, 19.)

If we need grace, He has it in plenty. "And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." (2 Corr. ix, 8.)

Do we need more mercy and love for others? He is rich toward us in it. "But God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." (Eph. ii, 4, 5.)

Do we need wisdom? It comes from above: "But the wisdom that is from above is first pure,

then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (James iii, 17.)

This wisdom is hidden from the princes of this world: "But we speak the wisdom of God in a mystery, even the *hidden* wisdom which God ordained before the world unto our glory, which none of the princes of this world knew." (1 Cor. ii, 7, 8.)

Notice whom this wisdom is hid from: "In that hour Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that Thou hast *hid* these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight." (Luke x, 21.)

Not only are these riches hid from the world, but He likens us to treasures, and we are hid: "And they shall be Mine, saith the Lord of hosts, in the day when I make up My jewels, and I will spare them as a man spareth his own son that serveth him." (Mal. iii, 17.) "Jewels" in the margin is "treasures;" not only treasures, but SPECIAL TREASURES.

“Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine.” (Ex. xix, 5.)

A HIDDEN PEOPLE.

I. TROUBLE.

“For in the time of trouble He shall hide me in His pavilion, in the secret of His tabernacle shall He hide me: He shall set me up upon a rock.” (Psa. xxvii, 5.) He has a secret way of hiding His people *in* the time of trouble. He don’t say that we shall have no trouble, but He will hide us in it when it comes. God’s holy people in Canaan are not exempt from troubles and trials and testings, but they have perfect deliverance through, and in them all.

Then again: “Thou art my hiding-place: Thou shalt preserve me from trouble: Thou shalt compass me about with songs of deliverance.” Psa. xxxii, 7.) Not only delivered, but singing through it all. It is one thing to drag through trials, but quote another to “prance” through, and come out with banners flying and more courageous than ever, and better equipped for the next battle. “And now shall my head be lifted up above mine enemies round about me. Therefore will I offer in His

tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." (Psa. xxvii, 6, 7.)

II. HID FROM THE PRIDE OF MAN.

"Thou shalt hide them in the secret of Thy presence from the *pride* of man: Thou shalt keep them secretly in a pavilion from the strife of tongues." (Psa. xxxi, 20.) "Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh." (Job v, 21.)

Thank God, He hides us until the pride of man don't bother us, and there is not a tongue long enough in the neighborhood to reach us.

III. HID FROM THE WICKED AND OUR DEADLY ENEMIES.

"Keep me as the apple of the eye, hide me under the shadow of Thy wings, from the wicked that oppress me, from my deadly enemies who compass me about." (Psa. xvii, 8, 9.)

Our enemies are all about us on every side ready to devour us, but our refuge is under "His wings." (Psa. lvii, 1.) "He shall cover thee with His feathers, and under His wings shalt thou trust; His

truth shall be thy shield and buckler." (Psa. xci, 4.) Here is the picture of the little chick when it nestles under the wing of its mother when it anticipates any danger, and sticks its head out through the feathers to see what is going on outside.

And He promises "to him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." (Rev. ii, 17.) White is the emblem of purity; stone means solidity. Note, He gives us to eat of the *hidden manna*. This manna is only given to those who are hid.

The people who are hid with Christ share the *white* stone. Their garments are white: "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints." (Rev. xix, 8.) Not only are their clothes white, but they are white. "Wash me, and I shall be whiter than snow." (Psa. li, 7.) "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire." (Lam. iv, 7.) To be white is quite significant. It takes seven colors to make white; viz., red,

orange, yellow, green, blue, indigo, and violet. The number seven is a perfect Bible number—symbolic. Just as it requires the full number of these colors to constitute white, so the inhabitant of Canaan has all the ingredients of the thirteenth chapter of First Corinthians in his heart, and when the prism (the Holy Ghost) divides or searches out His heart, every part stands out in full to make the beautiful, perfect love (white) that Paul tells us is superior to everything else. In fact, it takes all the lesser things to constitute what the thirteenth chapter of First Corinthians was designed to teach—Perfect Love. The people that have this beautiful pearl of great price are in possession of eternal riches that shall never perish or fade with the using.

“Riches in glory, O what a thought!
Jesus’ own blood this wealth for us bought;
He became poor so we might be made
Heirs to the joy that never will fade.

Riches in glory, O what a store!
Treasures the soul can never deplore;
E’en while we bear the cross and its shame,
Riches in glory gladly we claim.

Riches in glory for you and for me,
What a delight the visions we see!
Pilgrims to-day as strangers we're known,
While unto God we're heirs to a throne.

Riches in glory, riches in glory,
Riches in glory to meet every need;
Riches in glory, riches in glory,
Royal supply our wants to exceed."

Dear reader, check on Heaven's Bank this minute for all your need. If your deposits are in, your checks will be honored. "The blessing of the Lord, it maketh rich and addeth no sorrow."

A DELIVERED PEOPLE.

God has so constituted us that we abhor bondage of any kind. The admonition of Paul is to stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. "Where the Spirit of the Lord is, there is liberty." "If the Son therefore shall make you free, you shall be free indeed." "The fear of man bringeth a snare."

In Luke i, 73-75, we find that He says, "The oath that He swore to our father Abraham, that He would grant unto us, that we, being delivered out of the hands of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life." "Now, the enemies of a man are those of his own house." (Micah. vii, 6.) Here is a promise of our Father to deliver us out of the hands of our enemies in order that we may serve Him without fear, in holiness, all the days of our life.

The greatest enemy of man is the devil. While we are not fully delivered from his presence and

being, in this world, yet we are delivered from his power. "We know that whosoever is born of God . . . keepeth himself, and that wicked one toucheth him not." (1 John v, 18.)

To enjoy the Canaan experience does not exempt one from the assaults and temptations of the devil; but it does mean deliverance and victory through them all. Jesus was tempted in all points like as we are. "He suffered being tempted." Of course, the devil will come along and throw his old black wing over us, and try to make us think we are backslidden; but that is the time to exercise faith. He will bring up some evil imagination, and then accuse us, and try to make it appear that it is ours.

Now, there is a vast difference between thoughts of sin and sinful thoughts. One is like the tramp knocking at the door for admittance, and the other is like the tramp already admitted, and eating at the table. If the devil brings his children around to my back door-step, and leaves them, I just open the door and sweep them out, all the while singing some favorite holiness song. I don't take them in, and raise them, and feed them until they can run alone; no, never. And just so with wicked thoughts: we don't have to admit them into our

lily-white hearts to contaminate them. Hallelujah! It is no bad omen to be tempted and tried; on the other hand, it is good evidence that the devil hasn't got you.

Jesus says, in Matt. x, 36, that "A man's foes shall be they of his own household." Thank God, we can have a full deliverance from the people. Acts xxvi, 17: "Delivering thee from the people," etc. Not only are we delivered from the people, but from this world. Gal. i, 4: "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God our Father." "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him." (Psa. xci, 14, 15.) Delivered from darkness. (Col. i, 13.) Delivered from fear of death. (Heb. ii, 15.) Past, present, and future deliverance from this monster.

Our freedom and liberty has been purchased with the price of blood. Deliverance is ours, from every foe. But a great many people are like the old colored lady that was working away in slavery, and

hadn't heard that the slaves were set free. When the gentleman approached her and told her she had been freed, she exclaimed, "No, sah; Ise not free;" and she wasn't from the simple fact that she had not declared her freedom, although it had been obtained. A great many people today are in bondage, whose liberty has been given and could be had by the taking of it.

Then, again, they are delivered from the "carnal mind," "the Old Man," "the sin that dwelleth in us," etc. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. vi, 6.) Then, if we are not to serve sin any longer, we are not to be in bondage to it. To serve, in this sense, means to slave. Thank God, we are slaves no longer, but set scott-free. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. vi, 22.)

The people in Canaan are a delivered, therefore a free, people.

"Their chains have been broken,
Their freedom is spoken,
And now Jesus calls them His own."

A FREE PEOPLE.

Free from the "devil." (1 John v, 18.) Free from "sin." (Rom. vi, 22.) Free from "condemnation." (Rom. viii, 1.) Free from "darkness." (Col. i, 13.) Free from "heaviness." (Isa. lxi, 3.) Free from "fear." (1 John iv, 18.) Free from "doubts." (Heb. vi, 17, 18.) Free from "discouragement." (Isa. liv, 17.) Free from "despondency." (Isa. xxxv, 10.) Free from "despair." (2 Cor. iv, 8.) Free from "death." (Psa. lvi, 13.)

Dear reader, it is your blessed privilege to be free, full, fat, flourishing, and forever on the victory side. But remember the way to it all is through the gate of faith.

A FLOURISHING PEOPLE.

“The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing.” (Psa. xcii, 12-14.) Here is another picture of God’s people in the land, and God has hung it out in the picture-gallery for us to look at. Now, take a good look at it, and you will see it stretching out and down through life, from the early morning of planting to the evening of old age.

God’s holy people are likened to trees in this picture:

“The trees of the Lord are full of sap; the cedars of Lebanon, which He hath planted.” (Psa. civ. 16.) What the sap is to the trees, the Spirit is to the Christian. The tree that is full of sap is green and flourishing, and the Christian that is filled with the Spirit is flourishing, spreading out, and taking on new life. “Shall flourish like the palm-tree.” The palm-tree is said to be the most useful tree in

the world, there being not a particle of it but is put to some useful purpose. It will live in a climate where no other tree will grow. In the blistering sands of the great deserts it will push its roots down till it strikes water, and will multiply its green foliage, and make it possible for other things to grow, and soon it has gathered around it quite a little family, and the beautiful oasis, with its green verdure, inviting shade, sparkling fountains, and singing birds, is the traveler's paradise. So a Spirit-filled Christian, in the world's great deserts of worldliness, formality, and sin, can prosper and thrive and gather round it an atmosphere of holiness and heaven, and be a blessing to the weary traveler on his march to the judgment.

O, that we may see the possibilities of grace that lie out before us! The unbounded, unwasted fullness, unlimited and unexplored territory that is ours, can never be realized until we take possession and move out into the land farther than we have ever been. "There remaineth yet *very much* land to be possessed." (Josh. xiii, 1.)

O, for a faith in God's holy people that "laughs at impossibilities, and cries, It must be done," and that knows no defeat, and is a stranger to dis-

couragement; one that is the admiration of angels, and the chagrin of devils; that makes heaven rejoice, and hell mourn; one that climbs over circumstances, environments, surroundings, and that scales the battlements of hell's fortifications, and plants heaven's flag on the devil's territory, and takes possession!

"ABSTAIN FROM ALL APPEARANCE OF EVIL."

We are exhorted in 1st Thess. 5th Chapter and twenty-second verse to "abstain from all appearance of evil."

This word *abstain* comes from the Greek word "Apecho" which means to be distant from, to draw back, to retire, to forsake, turn away, etc., etc.

This same word is used in the first chapter of Job and the first verse, quoting from the old Septuagint it reads, he was "True, blameless, righteous, and godly, *abstaining* from everything evil."

The true principle of holiness is to hate all forms of evil with a *vehement* hatred.

This principle is planted in the regenerate heart. The man who is converted hates every form of evil and turns away therefrom.

Some people approach too near the crater of temptation and fall in. Others see how near they may go and not fall. In other words they tempt the devil to tempt them. People play with temptation and trifle with it as though it did not amount to

much after all, only to wake up and find when it is too late that they are backslidden in heart and peace departed.

Many feel, when temptation approaches, that they are strong enough to resist it and do not take the precaution they should to turn away at the first approach, and the consequences are they are overcome and helpless in the power of the enemy before they know it, and sin.

“Let him that thinketh he standeth take heed lest he fall.”

VICTORY OVER DEATH.

The final change is here. The icy hand of death is on my brow. Like a frail bark coasting between two shores I am drifting so near the other side as to brush the deep shades of the brink of an awful Eternity. How the estimates change down on these solemn confines, where hope of the world is wrecked and sandy foundations give way.

Conscience, forestalling judgment day, lays righteousness to the line and judgment to the plummet. The balances are seen tipping in God's hand. Riches take wings and fly away. All that the world calls good and great turns pale here. The vain pomp and show of the world is chaffy and worthless.

This is the place needing the fewest arguments in favor of Holiness outside of hell. Holiness is popular here. It is at this station called death that the sterling worth of Christian coin begins to ring. Here is where I take up the glad refrain of the ages, "*O death, where is thy sting?*" "I have fought the good fight, I have kept the faith."

To arrive on schedule time according to God's

time-table, I have gone the highway of the King. I have met heroes, seers and saints. The mighty angels of God have walked with me. The clamor of high battles and the shouts of new-born souls have cheered me on. Sometimes I have crossed raging torrents, ran along awful chasms, heard the mighty thunders of Jehovah, climbed the mountains, ran the way of the plains, again through green pastures and beside still waters; but I am here. Thou conquered enemy! Thou art to the saints of God the last touch of the sculptor's chisel. Thou art the door that opens into a morning that knows no night. Thy sting is gone, thy terror flown, all because of JESUS.

CHRISTMAS EVE.

Christmas Eve! and a blustery night—
Snow-flurries almost blinding the sight;
Eddying winds shift to and fro
And toss from the chimneys, smoke-clouds low.

On the street is heard a noisy throng
Of pleasure-bent shoppers hurrying along,
Laden with bundles and baskets and toys
To gladden the hearts of girls and boys.

Let the wintry winds moan on, and sigh
Through the forests, and sing their lullaby;
'Neath holly-wreathed branch and mistletoe
I rest and sleep while the tempests blow.

Christmas Eve! and the sound of bells
Yuletide harmonies break and swell,
And sing of a babe in Bethlehem
Born in a manger,—the Savior of men.

With the swing of years and march of time
Each Christmastide grows more sublime,
Pointing to Jesus of Bethlehem,
Born in a manger, the Savior of men.

LIFE'S BRIEF DAY.

Like weaver's shuttles rapid flight,
My days are swiftly run.
At best; life's span is but a day,
And e'er I'm full awake and fair begun
Lo! I'm called away.

Our words our actions yea,
A mint of things,
We daily do and plume
With wings to fly away;
Will meet us all again.

We tread this path but once;
Nor ere return,
To right some wrong we should have spurned,
Or chance it be a word, a look, a frown;
When once afloat 'tis hard to drown.

With jealous vigil thou my soul, well guard;
The wealth of every moment,
Nor retard, the progress God would have thee make
Till in his likeness,
Satisfied; thou shalt wake.

SANCTIFICATION A SECOND WORK OF GRACE.

It is almost universally agreed among professing Christians that we must be holy to enter heaven.

But as to how and when and where we are made holy differences of opinion arise.

Of course, any work of grace will arouse antagonism, but there seems to be nothing that stirs the depths of the carnal mind like the doctrine of entire sanctification as a work of grace wrought in the believer's heart subsequent to regeneration.

The Methodist Catechism, on page 14, asks the question, "What is sanctification?"

Ans. "Sanctification is that act of divine grace whereby we are made holy." Then the following Scriptures are given: 1st Thess. 5-23; Eph., 1-4; Col., 1-22; Heb., 13-12.

The above Scriptures plainly teach that it is the Christian and not the sinner who is to be sanctified.

Then the next question settles it forever to the fair-minded seeker of truth.

"May EVERY BELIEVER be wholly sanctified in this life?"

Ans. "Yes; God's command is, 'Be ye holy, for I am holy.'"

Here the teachings of the Methodist church is that EVERY BELIEVER can and ought to be wholly sanctified in this life.

Now, if believers are to be sanctified it certainly is clear that they are to receive a second work of grace in their hearts. They already have unquestionably one work of grace in their hearts, otherwise they would not be BELIEVERS. To this teaching the dictionaries of the country agree. The Standard Dictionary on the word sanctification says, "To make holy; cleanse from all sin. Specifically in Theology: The gracious work of the Holy Spirit whereby the BELIEVER is freed from sin, and exalted to holiness of heart and life." The American Encyclopedia on the same word says, "To make holy or sacred; to purify from sin. Technically, an operation of the Spirit of God, Romans, 15-16, ON THOSE WHO ARE ALREADY IN JESUS, i. e., are united to him by faith."

The proof of the need of another work of grace in the hearts of Christians is found in the writings

of the standard authors, articles of religion, and creeds of every branch of the Christian Church.

The very fact that provision is made in their declarations of faith for the removal of SIN in the near, or remote future, is unquestionably proof of the fact that they recognize a sinful nature or principle left in the regenerated soul.

Dr. Pendleton, the most orthodox of Baptists, who is authority both in England and America, in his "Christian Doctrines," a compendium of their theology, on page 300 on sanctification, has this to say: "Regeneration breaks the power of sin and destroys the love of sin, so that whoever is born of God doth not commit sin in the sense of being the slave thereof; but it does not free the soul from

THE PRESENCE AND POLLUTION OF SIN.

“Alas! the regenerate know full well that sin is in their hearts. This accounts for the Christian warfare.”

Here is the recognition of a something left in the heart of the BELIEVER.

The eradication of that *something* that Dr. Pendleton calls “*the essence and pollution of sin*,” is what Mr. Wesley termed the *second blessing* properly so called, or, in other words, a second work of grace.

Whether a person gets rid of sin at death, or by growth, or by good works, or no matter how, it is a second work.

But the Bible nowhere tells us that death will sanctify us. Neither does it say that growth will do the work. But it does say repeatedly that the blood of Jesus Christ will cleanse us from *all* sin.

Back of the overt act is the invert state. God will not only pardon our transgressions, but He will

take out of the heart that that caused the transgression.

In other words, He will not only sweep out the cobweb, but He will kill the spider that made the web.

That cannot be evolved which has not been involved.

It is impossible to live a holy life until we are made holy.

No one can live it until God does the work in their hearts, and then it is perfectly easy to live out that which is in.

Some say that Mr. Wesley changed his view of sanctification prior to his death. But to this we have abundant proof to the contrary.

He died in the year 1791. Some of his opponents claim he repudiated the doctrine in the year 1784.

A foot note by the Church Editor on the first page of "Christian Perfection" says: "It is not to be understood that Mr. Wesley's sentiments concerning Christian Perfection were in any measure changed *after the year 1777*."

In the year 1785 he wrote, in Vol. VII, page 184: "And it will be well as soon as any of them find peace with God to exhort them to 'GO ON TO

PERFECTION!' The more explicitly and strongly you press all BELIEVERS to aspire after FULL SANCTIFICATION as *attainable now by simple faith*, the more the whole work of God will prosper."

SOME REASONS FOR OUR SANCTIFICATION.

Text—"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter 3:15.)

I. IT IS THE WILL OF GOD.

"For this is the will of God even your sanctification." (1 Thess. 4:3.) It may not be the will of some of our friends, nor the will of some of our enemies; but *it is the will of God.*

"*By the which will* we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:10.)

"Then said he, lo, I come to do thy will, O God." (Heb. 10:9.) Paul exhorts us to prove what is that good, and acceptable and *perfect will of God.* (Rom. 12:2.) He also speaks of *doing the will of God from the heart.* (Eph. 6:6.) In Col. 4:12, he says, "That ye may stand complete in *all the*

will of God." John says that "if any man will *do His will* he shall know of the doctrine." (John 7:7.) In 1 John 2:17, we read, "He that doeth the will of God abideth forever."

2. IT IS THE PROVISION OF GOD.

"For by *one offering* He hath perfected forever them that are sanctified; whereof the Holy Ghost also is a witness to us." (Heb. 10:14-15.) "By the which will we are sanctified *through the offering of the body of Jesus Christ* once for all." (Heb. 10:10.) "Wherever *Jesus* (also) that He might sanctify the people *with His own blood suffered* without the gate." (Heb. 13:12.)

We see by the above Scriptures that God has not only willed our sanctification, but He has made adequate provision for it.

3. IT IS THE CALL OF GOD.

"For God *called* us not for uncleanness, but in sanctification." (1 Thess. 4:7.) (R. V.)

"And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that *calleth*

you, who will also do it." (1 Thess. 5:23-24.) (R. V.) "But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the spirit and belief of the truth; whereunto He *called* you." 2 Thess. 2:13-14.) (R. V.)

"But like as He which *called* you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." (1 Pet. 1:15-16.) (R. V.)

Not only does He will it and provide it and call us to it; but He commands it.

4. IT IS THE COMMAND OF GOD.

"*Thou shalt be perfect* with the Lord thy God." (Deut. 18:13.) "*Be ye therefore perfect*, even as your Father which is in heaven is perfect." (Matt. 5:48.) "*Ye shall be holy; for I am holy.*" (1 Pet. 1:16.)

Reader, if we keep God's commandments we will get sanctified. Jesus says, "If ye love Me ye will keep My commandments." (John 14:15.) (R. V.) "His commandments are not grievous." (1 John 5:3.)

Not only does He command it, but He promises it.

5. IT IS THE PROMISE OF GOD.

“And, behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” (Luke 24:49.)

“And being assembled together with them commanded them that they should not depart from Jerusalem, but wait for the *promise* of the Father, which saith He, ye have heard of Me.” (Acts 1:4.) “Then said Peter unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the *promise* is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” (Acts 2:38-39.)

“But this is that which was spoken by the prophet Joel:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

And on my servants and on my handmaidens I

will pour out in those days of my Spirit; and they shall prophesy." (Acts 2:16-18.)

Then again we read in John's gospel in the 14th chapter in the 16th, 17th and in the 26th verses of the promise—

"And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever:

Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you.

But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The above Scriptures are too plain to be misunderstood.

6. JESUS SHED HIS BLOOD FOR IT.

"For this purpose was the Son of God manifested, that He might destroy the works of the devil." (1 John 3:8.) That was the object of the death of Jesus on the cross; that He might destroy sin out of the heart. "Wherefore Jesus also, that He might

sanctify the people with His own blood, suffered without the gate." (Heb. 13:12.)

7. JESUS PRAYED FOR IT.

In His valedictory prayer just prior to His ascension He not only prayed for His disciples to be sanctified; but He prayed for all believers of all ages. "Neither pray I for these alone, but for them also which shall believe on Me through their word." (John 17:20.) Not only so, but He taught in the disciples prayer that He delivered to His immediate followers, "When ye pray, say Our Father who art in heaven, hallowed be Thy name; Thy kingdom come, *Thy will be done.*" The will of God is our sanctification.

8. HE SENT THE HOLY GHOST TO BESTOW IT.

"He shall give you another Comforter." "Ye shall receive power after that the Holy Ghost is come upon you." "But ye shall be baptized with the Holy Ghost not many days hence." "And they were all filled with the Holy Ghost." They were all filled with the Holy Ghost on the day of Pentecost and received pure hearts. "And God, which know-

eth the hearts, bare them witness, giving them the Holy Ghost, even as *He did* unto us;

And put no difference between us and them, purifying their hearts by faith." (Acts 15:8-9.)

In the above Scripture Peter virtually says that the reception of the Holy Ghost is the source or cause of a pure heart. Hence when one is baptized with the Holy Ghost the heart is purified.

The office of the Holy Spirit in this world is not only to convict the sinner of his sins, and to regenerate the soul, but also to sanctify the heart and make it pure. The Holy Ghost is given to those who obey Him. And we are His witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey Him." (Acts 5:32.)

9. THE UNION OF THE CHURCH DEPENDS UPON IT.

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we *are*.

And for their sakes I sanctify Myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on Me through their words.

That they all may be one. (John 17:11, 19:21.)

IO. THE SALVATION OF THE WORLD DEPENDS UPON IT.

“That they also may be one in Us; that the world may believe that Thou hast sent Me.”

“And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.” (Ezekiel 36:23.)

II. FINAL APOSTASY, AND NO SEEING GOD WITHOUT IT.

“Follow after peace with all men, and the sanctification without which no man shall see the Lord.” (Heb. 12:14.) (R. V.)

If God the Father wills it, and Jesus died to provide it, and the Holy Ghost was given to bestow it; then it should, and does command, and demand, the respect and prayerful attention of every child of God in this world who expects to see Him in peace. Reader, think on these things.

REVERIE OF A LOST SOUL.

I am nearing the gates of death. Shadows full of phantom shapes stare at me on every side.

Images of terror rise and beckon me on. Deeds of the past stretch out their bony hands to shove me into the vortex of a hungry hell whose flames leap out to meet me at my coming.

I am dying not unattended. Despair mocks me. Agony tenders to my burning and parched lips her fiery cup. Remorse feels for conscience to rend it, while regret clutches at the throat of memory.

My guilty soul is swept on the billowy blast of damnation, where the rain of fire and hail of brimstone in an horrible tempest roll the black crested waves tissued with fire on and on into the blackness of darkness forever. Lost in the pathless void of eternal night, I am pushing on into the boundless, bottomless, infinite darkness, where satyrs wielding thongs of forked flames flit and scream, where serpents sired in the black dungeons of inky damnation crawl, and hiss, and spurt their venom.

With blistering feet, and swollen tongue, I press on into greater misery.

The streams I started in life of oaths, lies, gambling, stealing, adultery, Sabbath desecration, drunkenness all pour in on me now like so many black streams of fire. Here the outraged justice of a holy God lays on her fiery whip, while remorse plies her scorpion thongs. Surrounded by grimacing devils, howling fiends, and gnashing ghosts, I am tormented in this flame where the fearful and unbelieving, the abominable, and murderers and whoremongers, and sorcerers and idolaters, and all liars have their part in the lake which burneth with fire and brimstone and drink of the wine of the wrath of God which is poured out without mixture, where they gnaw their tongue for pain and blaspheme the God of heaven.

ANOTHER GOSPEL.

St. Paul makes no hesitation in pronouncing anathema on the persons who preach another Gospel. And as if to enforce what had been said on the subject, he a second time, after deliberation, in the ninth verse of the first chapter of Galatians repeats, "If any preach any other Gospel unto you than that ye have received, let him be accursed."

How can we preach another Gospel?

First. By preaching contrary to the plain written word. The Word declares that we are to be holy. The man who preaches otherwise preaches another Gospel. The Word further declares that we are to be saved from our sins. Whoever preaches that we cannot be saved from sin preaches another Gospel.

The preacher who can be bribed, bought off, scared out, restrained, either by friends or enemies, so as not to preach "all the words of this life," preaches another Gospel.

He who says that there are doctrines we do not understand, therefore we let them alone, also

preaches another Gospel. Yes, but they are in the Book! And though we do not understand them, we are to *preach the Word*. If God said it that should be enough. What if we do have to plow up our beautiful little posy beds, and flower gardens of theology, and have to retrace and reconstruct, and take back and unlearn some things we have learned? Go through with God! Dare to stand by your convictions. Preach what you know of the truth the best you know how, and ask God for light and wisdom, and have enough sense to investigate the truth. If someone comes along who can show you the way of the Lord more perfectly, don't act as though everyone was wrong but you, and hold yourself away from the truth, but go in for all you can get out of His precious Word, and God will see that you travel a sure path.

Then again: How can we preach another Gospel?

Second. By bidding Godspeed to those who are unsound in doctrine and faith. Wherefore Paul says, "Rebuke them sharply that they may be sound in the faith." (Titus 1:13.) To uphold preachers, schools and institutions that are in error is to preach another Gospel.

Another Gospel is preached when men make the Word of God of no effect by their traditions. Traditions, customs and manners are things hard to part with in some quarters. Hear the withering rebuke: "Though we, or an angel from heaven, . . . let him be accursed."

No matter how high the standing or great the popularity of the preacher, bid him not Godspeed unless he cleaves to the plain statement of the Word. Here is the great touchstone for the preacher: "If they preach not according to this Word, it is because there is no light in them."

Listen to Paul again: "But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts." (1 Thess. 2:4.)

CHRIST'S SECOND COMING.

The coming of our Lord to this earth again is the pole-star of the church and the hope of His people. He is coming somebody's time, and in an hour when we think not. This precious truth sparkles throughout the Scripture, and is the lingering truth of St. John in the book of Revelation. Paul says to comfort one another with these words. The early church taught it, and to the extent that the modern church backslides and goes into worldliness, to that extent does this doctrine go into eclipse. The dark ages almost buried it, but of late the Church is being awakened on this subject. To believe and preach it puts one in good company. For one to say he believes Jesus is coming is neither more or less than to say he believes God's Word. To depart from the pre-millennial teaching of the book is to depart from the teaching of some of our most illustrious leaders of this or any other age.

Both Samuel Wesley, the father of John Wesley, and John Wesley himself, were firm believers in the pre-millennial advent of Christ, as is conclu-

sively shown by Mr. Tyerman in his able and popular lives of those two men.

Samuel Wesley, in an article published in the *Athenian Gazette*, of October 17, 1691, uses the following language :

"We believe, as all Christians of the purest ages did, that the saints shall reign with Christ on earth a thousand years; that this reign shall be immediately before the general resurrection, and after the calling of the Jews, the fullness of the Gentiles, and the destruction of Anti-christ, whom our Savior shall destroy by the brightness of His coming and appearance in Heaven; that at the beginning of this thousand years shall be the first resurrection, wherein martyrs and holy men shall rise and reign here in spiritual delight in the New Jerusalem, in a new Heaven and a new earth, as foretold by the holy prophets."

John Wesley, on the receipt and perusal of Mr. Hartley's "Paradise Restored," in 1764, wrote to the author :

"Your book on the millennium was lately put into my hands. I cannot thank you for your strong and seasonable confirmation of that comfortable

doctrine ; of which I cannot entertain the least doubt as long as I believe the Bible."

In a letter to Dr. Middleton, published in 1749, John Wesley refers to the millennial creed of Justin Martyr, that at Christ's second coming the martyrs will be raised, and for a thousand years will reign with Christ in Jerusalem, which will then be rebuilt, enlarged and richly adorned, according to the prophets (Isa. 65th chap.) ; and that at the end of the thousand years there will be a universal resurrection, in order to the final judgment. These were the views of Justin Martyr, which Wesley says Justin deduced from the prophets and the apostles, and which were also adopted by the fathers of the second and third centuries.

THE MINISTRY OF SOLITUDE.

Buried in the heart of nature's bosom we roam the woods, climb the mountains, thread the water courses, rest on the rocks and meditate on the goodness of God. For centuries the tooth of time has gnawed on the backs of these gray rocks of the Ozarks. How the omnipotence of God grows on the heart as we survey the mountains piled high, and how the infinite wisdom of design is seen on every hand, telling us that at some time one who thought has tarried here. Here we stand on that wondrous plain where mortality and immortality meet. Below us is the animal life, lighted by the dim lamp of instinct. Above is the mysterious world of imagination, whose rivers are dreams, whose continents are visions of rare beauty, and whose shadowy shores are lashed by the surfs of phantom seas forever. The spiritual life, illuminated by the light of reason, brings us in touch with the Infinite.

The cricket's song, the droll hum of the homing bee, the skimming swallow, the fluttering of the

falling leaf, the tinkling of the cow bell down the valley, the beautiful horizon, the frolicksome squirrel—in fact, all nature seems to harmonize and blend into one melodious voice to tell of the goodness of God and His infinite wisdom in what He has wrought from the butterfly to the archangel.

Stretched out on the ground flat on our back gazing into the heavens where in beautiful imagery before us we see the shepherd with his fleecy flock grazing and moving over the hills and plains of azure. I dream and say, "What are you doing there, O clouds?" And they reply, "We are preparing a drink for that daisy." Then the wind rises and comes bending down the forest trees, and I cry, "Which way, O wind?" And it replies, "We are going to cool the cheek of that daisy," and I ask, "Will God take care of the grass of the field?" and the daisy at my feet replies, "Yes, He clothes the lilies of the field, and has never forgotten poor little me."

I open my eyes and the glint of a whip-poor-will flashing a crescent over my head in the heavens tells me the change of season is upon us. I dream again and see spring with her lap filled with roses

and song birds, poising on wings that never weary. I hear her light-winged larks gladden the morning with song; summer strews the fields and plains with her golden sheaves; autumn with her laden boughs of ripened fruit, and winter, the white-bearded storm king, stands and offers his sacrifices of sleet, snow and rain at the altar of the coldest season. I sleep in peaceful slumber and dream of other days. I arise suddenly and rub my eyes and look around to see if someone has not awakened me. I meditate and pray, and lo! the voice of song and prayer is heard from the distant camp ground, and I arise and wend my way back to my cabin and arrange for the service.

THE SPIRIT OF EARLY METHODISM, HISTORICAL AND BIOGRAPHICAL.

In 1790, the year before he died, Mr. Wesley wrote to Alexander Mather, "Give me one hundred preachers, who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell, and set up a kingdom of heaven upon earth." Tyerman's life and times of Wesley, Vol. 3, page 632.

He further in the same volume, page 586, says, "If ye substitute a silken gown and sash for rough garments and a leathern girdle, and call one another Rabbi! Rabbi! then the glory will depart from you and God will raise up another people."

Adam Clarke remarks in said volume, page 620, "He who preaches the gospel, as he ought, must do it with his whole strength of body and soul; and he who undertakes a labor of this kind thrice every Lord's day will infallibly shorten his life by it.

"He who, instead of *preaching*, talks to the people—merely speaks about good things, or *tells* a

religious story—will never injure himself by such an employment; but such a person does not *labor* in the word and doctrine; he tells his tale; and, as he preaches, so his congregation believes; and sinners are left as he found them.”

The Methodist fathers were self-sacrificing men, who possessed great virtues, and performed many heroic deeds.

Robert Strawbridge, the apostle of Methodism in Maryland, is a name prominent in the early annals of American Methodism. We are indebted to Ireland for Robert Strawbridge, as well as for Philip Embury. It was Strawbridge who built the celebrated log meeting-house in Maryland, concerning which so much has been said and written and around which so many interests cluster. In those days Benjamin Abbott was as a torch in God's hand, blazing for Him and firing the country everywhere he went.

Boehm's Chapel, erected in 1791 (the year in which Wesley died), in Lancaster county, Pennsylvania, was the storm center of many a battle in which these men were leaders.

Abbott says, “At Boehm's we found a large congregation. When I came to my application, the

power of the Lord came in such a manner that the people fell all about the house, and their cries might be heard afar off. This alarmed the wicked, who sprang for the doors in such haste that they fell over one another in heaps. The cry of mourners was so great that I thought to give out a hymn to drown the noise, and desired one of our English friends to raise it; but as soon as he began to sing the power of the Lord struck him, and he pitched under the table and there lay like a dead man. I gave it out again and asked another to raise it and as soon as he attempted it he fell also. I then saw I was fighting against God and I did not attempt to sing again.

Mr. Boehm, the owner of the house, and a German preacher, cried out: "I never saw God in this way before."

Henry Boehm, in his description of the camp meetings on the Dover circuit, says, "It is now almost impossible to realize what great times we had at our early camp meetings. They did much in breaking up the strongholds of the devil, and almost revolutionized the peninsula. They made as Bishop Asbury said, "Our harvest seasons." Among the Methodists, no gentlemen and ladies attended for

leisure, pleasure, or pure air ; but they went to work to save souls from death, and acted as if they had no other business. On June 11 we held our camp meeting on the Dover circuit. There were two hundred tents on the ground.

Brother Alward White preached the first sermon from Neh. 4:10, on removing the rubbish so we shall be able to build the wall. On the first day forty-seven were converted and thirty-nine were sanctified. This is the way they looked for things in those days: while penitents were pardoned, the saints were purified. Friday morning Richard Lyon preached from Matt. 20:6, to idlers in God's vineyard. The mourners were invited to the altar. They came, and the work of God went on till 3 o'clock, when James Aikens preached from Luke 14:17, on the gospel feast. The work went on gloriously, and at sunset they reported one hundred converted and seventy-five sanctified.

In the evening George Wooley preached from Isa. 28:17, on sweeping away the refuge of lies. The last refuge for sinners seemed to be swept away. The next morning they reported sixty-two converted and fifty-three sanctified.

Thomas Boring preached on Saturday at 8 o'clock

from Rev. 3:20, "Behold I stand at the door and knock," etc.; W. B. Lacy at 3 from Deut. 32:11, about "The eagle stirreth up her nest," etc.; Thos. Dunn in the evening from Psalm 145:19. There were one hundred and forty-six converted and seventy-six sanctified during the day. The next morning they reported one hundred and fifty-six converted and one hundred and sixteen sanctified during the night.

Sabbath was a great day in Israel. Dr. Chandler preached in the morning at 10 from Isa. 11:9, "For the earth shall be full of the knowledge of the Lord," etc. He could move the masses as the wind stirs the leaves on the trees. James Ridgeway at 3 in the afternoon from 1st Pet. 4:17: "What shall the end be of them that obey not the gospel?" He was a powerful man at camp meetings.

At sunset they reported three hundred and thirty-nine conversions and one hundred and twenty-two sanctified. What a Sabbath! Peter Vannest preached that evening at 8 and eighty-one were converted and sixty-eight sanctified.

On Monday morning William Hardisty preached from Psalm 34:5; in the afternoon Brother Jackson from Acts 3:19-20, on times of refreshing from

the presence of the Lord, and James Herron preached in the evening. There were this day two hundred and sixty-four conversions and fifty sanctifications.

On Tuesday morning the Lord's supper was administered. There was a most melting time. He then adds, "I have given this record just as it was written in 1806." (Boehm's *Reminiscences*.)

He further says, "July 15th, the camp meeting commenced near Dover. For several days we had been preparing seats for six thousand persons. The people came in crowds. There were four hundred tents, wagons, and carts within the enclosure. Some slept in wagons, others in carts. On Thursday, John Chalmers, an old warrior, opened the campaign from Exod. 14:15, 'Speak unto the children of Israel that they go forward.' They did go forward with banners flying, and a shout was heard along the ranks of our Israel.

The work of revival commenced in a powerful manner under the first sermon, and continued through the night. There were sixty-eight converted and twenty-nine sanctified.

Sabbath was a high day in Zion. There were about ten thousand people on the ground. In the

morning Samuel Coate preached on John 3:17; John Chalmers preached in the afternoon, and Brother Ridgeway at night. One hundred and ninety-eight were converted and one hundred and sixty were sanctified. This was during the day. The work continued all night, and one hundred and twenty-seven were converted and one hundred were sanctified before the sun rose in the east."

These are the exact words of Boehm in his journal, written in July, 1806.

Thus the reader can catch a glimpse of the spirit of the early pioneer preachers. It seems that the dominant feature of all these exercises was the salvation of precious souls. How they toiled and wept and labored to get the people into the kingdom!

The introduction of camp meetings into this country and of worshiping God in the groves (God's first temples), was a novelty and called out the people by the thousands.

Camp meetings had their origin in Tennessee, in 1799. Two brothers, named Magee, one a Methodist, and the other a Presbyterian minister, had the high honor of originating them. Jesse Lee introduced them into Virginia, Maryland and then Dela-

ware. The first one in Delaware was in a beautiful grove three miles south of Duck Creek Cross Roads (now Smyrna) and commenced on July 25, 1805. There were multitudes of tents and thousands attended the feast of tabernacles.

Thus we see that the modern camp meeting work and holiness preaching is but the continuation of that glorious work which God's true servants have been entrusted with all down the ages. May we ever keep the banner flying to the breezes of holiness unto the Lord and press this battle in the highways and hedges, the fields and the cities and towns until we shall hear His voice "Come enter the joys of your Lord."

THEY ALL BEGAN TO MAKE EXCUSES.

Excuses come from the devil. The Word says that "Every man is without excuse."

Excuses are like ships at sea without rudder or sail, doomed to go down on the rocks of eternal despair. How foolish some excuses that some people give.

The following are some with answers.

1. "Don't feel like starting."

You will die some time whether you feel like it or not.

2. "I tried once and failed."

One thing is certain, if you never try again you will be eternally lost.

3. "I am not afraid to die."

How do you know you are not, did you ever try it? The boy was not afraid of the gun either, but it killed him just the same.

4. "I don't believe in Christ."

Very well then, don't ever put the date on your letter heads again, because from His birth is our time reckoned.

5. "I believe that everybody will be saved."

Then why is it you have such a hard time making yourself believe it?

Such persons are like the man who said that he thought everyone would be saved; but that he would give the best horse on his place if he only knew it.

6. "There are so many hypocrites."

The fact there is, means there are genuine saints. As well throw the wheat away because there is some chaff. A good fan mill will thresh the cheat out.

Again, if you don't like hypocrites, you had better get saved, for if you don't you will have to live in Hell with them forever.

7. "Haven't got time."

You will have plenty of time to die.

8. "Too many sins to repent of."

Then I suppose that if you owed a great many debts and some one would give you enough money to pay them off, you would not want to do it on account of there being so many.

9. "Started once and fell."

That is like a man falling down on the street and never trying to get up again for fear of falling.

10. "Too much to give up."

That would be like Mephibosheth living down in Lodebar (Short pasture) and refusing to go up with Ziba to the king's palace where he could have everything that heart could wish.

11. "I belong to the church."

The criminal could possibly ride on the same train with good passengers and finally the sheriff take him off and cast him in prison. Simply belonging to the church will never take you to Heaven.

12. "Cannot understand the Bible."

You do not understand the philosophy of masticated food sustaining natural life: yet if you refused to eat on that account you would pay the price with your life.

13. "Don't believe in future punishment."

A man might violate the laws of the country and not believe that he would be punished for it, but he would just the same.

14. "Well, but I am honest in my belief."

So was the woman who took strychnine and honestly thought it would not kill her, but it did.

15. "God is too good to punish His children."

That is so, but the devil is not too good to punish his. And if you don't quit him and get converted you will find it out soon.

16. "I think I will stand about as good a chance to get to Heaven as some of these folks who make such a big profession and shout so much."

Exactly—You may, and go to Hell while you are at it.

17. "I'm not so bad."

No, and you are not so good either.

"Ye must be born again."

18. "I will some time."

Today is the day and now is the accepted time.

19. "If I am lost I will be with the biggest crowd."

That won't help you. You will gnaw your tongue for pain just the same.

20. "Any way I do about right."

About right is always wrong. A man has to do about right to keep out of jail with no religion at all.

ETERNITY IN HELL.

The clock of time in yonder tower strikes the dreadful knell, life is o'er, probation ended, hope gone, the white-winged angel of mercy flown forever.

Death comes dashing down the road of life on his pale horse coming suddenly in view, as if rounding a curve.

Lost Sinner! He will level his arrow at your heart, all red and quivering at the point like an adder's tongue as if lapping fire from a distance; with his ghastly gaze and bony hands he will seize your poor lost soul and drag your immortal Spirit into the lake of fire and brimstone, which is the second death.

Once behind the sweltering walls of Hell and locked up in its confines forever, you may scream and cry for mercy only to be hissed at by countless demons with hellish glee.

In your resurrected hell-doomed body you will stagger through hell's dark empire to the farthest outposts, gnawing your tongue and blaspheming the God of Heaven because of your pains and sores.

Shrieking and screaming you will plunge through the blackness of darkness forever like a wandering star, and like as the imprisoned bird that beats its bloody wings against the iron bars seeking liberty, so you will be left to foam out your own shame.

Over the rough, sharp, and rocky ledge you will stumble and fall to rise no more.

And in the bottomless abyss where the billows of damnation will slosh under your feet forever, surrounded by dogs and sorcerers and whoremongers, blasphemers and God haters, demonized Spirits and fallen Angels, you will wreak out an awful existence in hell forever.

Separated from loved ones, no God, no Savior, no comfort, no rest—day nor night—no light, no law, no love, no music, hope gone forever, despair set in, doom sealed, the object of God's unmitigated wrath. Bound and fettered in chains of darkness, with despair cut deep in every link, your own screams and shrieks will vibrate through that dark Spirit world only to re-echo and play back on your own lost soul and mock you in your misery.

Only a holy God knows the retribution that awaits a lost soul. O, reader, if you are lost, and on the road that leads to death, Hell, and despair, I beg

you to turn while it is called today, tomorrow may
be too late.

It is Holiness or hell.

It is either turn or burn.

Choose you this day whom ye will serve.

“Don’t let it be said, too late, too late,

For vain will your pleading be ;

Be ready to enter the Pearly Gate,

While open it stands for thee.

Don’t let it be said, too late, my friend,

That thou must forever stand ;

Shut out of the bright Jasper walls for aye,

Shut out of the Heavenly land.”

How sad it would be to thwart God’s plans,

And forever in hell scream, Too late !

Soul withered and blighted, blasted and damned.

The object of all hell’s hate.

GENUINE VS. SPURIOUS REVIVALS.

Spurious revivals ignore the Holy Ghost and hate His fruits. They do not welcome the preaching of the Word "with the Holy Ghost sent down from heaven." They are strangers to the sobs and cries of penitents, the shouts of new born souls, and the manifestations of the fully sanctified.

Spurious revivals lay stress on methods and rest in the means to an end rather than in the end, and are led more by man than by the Holy Spirit.

They are man-made and worked up rather than prayed down. They never touch whiskey, tobacco, lodges, politics, Sabbath desecration, etc. They are not contagious, neither do they last, and withal they are not satisfactory. They always relapse into a restaurant sideshow, lodge banquet, or social function of some sort. There is always something wrong with a revival when neither the world nor hypocrites oppose. Spurious revivals address almost all their efforts to a feminine group of concepts and emotions, and the consequence is that at present we are top heavy with a lot of soft, sick,

sentimental teaching and preaching that is never calculated to reach the heart-core of things and bring on a genuine revival of quitting all sin and straightening up one's life.

Genuine revivals honor the Holy Ghost, the Word of God, the sobs of penitents, the shouts of new-born souls, and the praise of the wholly sanctified. In them the Word of God is preached without fear or favor, sins of the day are laid bare, souls are faithfully warned, devils fly and hypocrites oppose.

A genuine revival strikes for the core of things and hits it. It kills and makes alive. When an architect builds a house he first erects the walls and framework of heavy stone and timber and after that comes the decoration.

Human society is the most peaceable and quiet where there is the most recognition of the fact that underlying all civilities and courtesies is the iron compulsion of law. Strength and beauty everywhere, but strength first.

Genuine revivals press home the claims of the gospel upon men and do not run to sentiment and religious enjoyment. They do not embellish the top while the foundation is decaying. They bring

to the front principle, self-surrender, crucifixion, duty, indomitable will, untemptable loyalty, and build on the eternal word of God a church against which the gates of hell shall not prevail.

POINTED PARAGRAPHS.

If God be for holiness, who are you that you should set yourself up against it?

The eternal question is not "What will I do with holiness?" but what will God do with me at the judgment without it?

Since without holiness no man shall see the Lord; looks as if it should have a prominent part in all our preaching; does it not?

The same fight that has been on from the garden of Eden is on today: a fight of light against darkness, of sin against holiness. Reader, which side are you on?

Brother, your dodging around and finding fault with some who have it, will neither help you into the experience nor help you when the death rattle is in your throat.

The person who does not want anything to do with the second blessing would better read the 17th chapter of St. John, and the 5th chapter of 1st Thessalonians on their knees, to see whether or not they have the first blessing.

There never was a time when there were so many exponents of the doctrine, so many schools teaching it, so many camp meetings and church meetings preaching it, and so many people entering the experience of holiness as today.

Bright, positive, clearcut statements with sane teaching on the doctrine and experience of entire sanctification, will make converts and bring them into the experience.

Brother, if your preaching and teaching on the subject of sanctification is mystical and hazy, your people will be the same way.

One reason that more people do not enter the experience of entire sanctification is the lack of definite testimony on the part of those who profess the experience.

Explicit and express teaching on the doctrine and experience of regeneration, will bring people into it, and the same is true concerning the doctrine and experience of Sanctification.

If it is not right to preach and testify to the experience of entire sanctification, why is not the same true in regard to regeneration?

Why is the man who preaches both regeneration

and sanctification called a hobbiest by the man who preaches ONLY regeneration?

Since a Holy God has sent the Holy Spirit, from a holy heaven, to inspire holy men to write a holy book, to tell us that without holiness we shall not see the Lord, does it not look reasonable that we should experience and preach and teach holiness?

Holiness becometh Thine House, O Lord, forever. Reader, if holiness adds glory to the throne and habitation to God, do you not think it would be a blessing to your heart and home and life?

The person who does not love holiness here would not love it if they were removed to heaven; for the same enemy to holiness they have in their breasts here would fight against it there. Then the only hope one can have of loving holiness in heaven is that they get rid of that, that is in them that rejects holiness here. Reader, entire sanctification will do that, and if you have not already done so, go to God and plead for Him to apply the blood to your heart, and never rest until He sanctifies you wholly.

